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'Lion of Africa' sees education, trade as keys to S. Africa's future

Mandela's faith also a vital factor

PHOTO COURTESY PICTURENET AFRICA

President Mandela with his wife, Graca Machel.

Margaret Dinsdale

TORONTO — "The lion of Africa, a hero for all time, first among equals...," so went the accolades throughout the day to the point where Nelson Mandela himself seemed embarrassed, though he remained continually gracious and self-effacing.

Prime Minister Jean Chretien perhaps summed it up best when he addressed the 40,000 children gathered in Toronto's SkyDome to see the South African president. He said, "When you will be my age, you will tell your grandchildren when Nelson Mandela came to Canada and Toronto, 'I was there.'"

Concern for the vulnerable

But on his farewell tour of North America, President Mandela, accompanied by his new wife, Graca, widow of former Mozambican President Samora Machel, didn't just spout comfortable words. He challenged his Canadian audiences.

Children are of special interest to Mandela who gives one-third of his salary to the Children's Fund that bears his name. And during the SkyDome speech he asked, "Why is it that more than 200 million children under the age of five are malnourished in this day and age? All this can be changed if people like you and me can work together." He also encouraged the children to work for unity in Canada "in a spirit of brotherhood."

It is that sense of what a united effort can accomplish that he emphasized in an address to 800 business people after the SkyDome event.

Mandela thanked Canada warmly for its support during the apartheid years while "we were separated from our own children and the children of the country," he said of his 27 years in jail. Later, he also expressed his gratitude for support during the difficult first days of democracy.

"We had no track record in government, and we are the first to admit that we have made mistakes," he told his business audience. But he also said that some of the expectations were "unrealistic."

He cited what has been accomplished in the four years since the election: "Every single day 1,700 people gain access to clean water, 1,300 homes are connected to electricity, 800 phone lines are connected; and every week, 20,000 people gain access to health care."

Prosperity after freedom

Impressive though these statistics are, growth in trade and investments must occur with other developed countries to help raise the standard of living in South Africa. A good start was made when six business deals with Canada were signed on the day of Mandela's speech for helicopters, telecommunications technology and small business development aid, for example.

In an interview after the luncheon, trade minister Sergio Marchi said that "trade and investment are part of the second phase that Mr. Mandela has ushered in. The first phase was the long walk, the walk to freedom, to equality, a very difficult walk. The second phase, in his own words is to bring prosperity to his people, to educate his people, to bring South Africa into the family of nations."

Marchi emphasized how trade and education are "crucial" for

See **MANDELA** *page 2...*

JO ROBERTS

Peace activists Don Heap (l.), Leonard Desroches and Bob Holmes at the Cross of Sacrifice.

Peace activists protest against 'just war' theory

Alan Doerksen

TORONTO — Is there such a thing as a 'just war'? Three Toronto-based peace activists think there isn't, so they're starting a campaign to get Canada's churches to give up on the idea of just wars.

The focus of the activists' campaign is the Cross of Sacrifice, a war memorial at St. Paul's Anglican Church in downtown Toronto which features a sword superimposed on a large stone cross. The monument dates back to 1932 and commemorates the losses suffered by the Queen's Own Rifles Regiment in the First World War. According to the staff of St. Paul's, the cross is "a visible reminder of the 1,730 members of the Queen's Own Rifles who lost their lives."

But Rev. Don (Dan) Heap, Leonard Desroches and Rev. Bob Holmes see the monument

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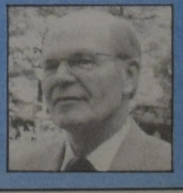

News

Mandela inspires, challenges Canadians

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development. "I think it is not only our traditional trade of resources between us but it's also in the high tech area where Canada is well-positioned in communications, information technologies, aerospace and so on," he said.

"These industries are not only the new economies but they are also the industries that will allow black South Africans to accelerate that second phase."

And that opportunity for non-white South Africans is in sight, according to local CBC news-caster Suhana Meharchand, a native of Durban, who introduced the president.

"I remember when I was five years old and we were at a fair," she said in an emotional prelude.

"There was a ferris wheel that I wanted to go on and was told that non-whites were not allowed on the ferris wheel. Now when I visit South Africa with my three children, they can go on any ferris wheel they like, thanks to Nelson Mandela."

Hero of faith

It should come as no surprise that Gerald Vandezande of Citizens for Public Justice (CPJ) has also derived personal inspiration from Mandela's life. "If the Bible were written today, I'm sure that Nelson Mandela would be included in the list of heroes of faith as described in Hebrews 11," Vandezande said.

"Obviously, his unwavering commitment to racial equality, based on freedom and justice for all, is a powerful expression of our human calling to live out the meaning of God's commandment of love and reconciliation."

But the lion has his limits. After the speeches at the business luncheon, his energy deserted him and he had to be helped out of the room by his wife and chief of staff.

This writer had the opportunity of being in a quiet hallway as he was assisted to the elevator. What does a living legend look like from four feet away?

What my eyes saw was an exhausted old man barely able to move on his own. It was the realization that at that moment the man was giving his all one last time for his country, running on pure faith and not much else. That will stay with me for a lifetime.

Sword on cross contradicts Jesus' message, say activists

... continued from page 1

as a symbol of the Church's endorsement of many wars. They want the church to change the sword on the cross into a ploughshare, a symbol of peace.

"Having a sword on a cross contradicts the life and message of Jesus," says Heap, a longtime peace activist and former New Democratic MP. "It's also associated with wars of conquest claimed to be linked to the Gospel."

Heap says his group met with the rector and wardens of the church for a few hours recently to discuss the issue. "It was courteous, but we were in disagreement," he says. But Heap is not ready to quit yet. He and his colleagues plan to hold monthly protests at the Cross of Sacrifice from this month until next April.

Augustine's view

This campaign goes beyond the issue of the monument to cover the larger issue of the church endorsing war. But why have such a campaign in 1998? Heap explains that the catalyst came last February, when "Canada thoughtlessly went along with American plans to bomb Baghdad." Heap was upset by what he saw as "the naked un-Christian policy of the U.S. and its allies."

What bothers Heap is that Christian churches have often been supportive of war. "The doctrine of just war, associated with St. Augustine, seems to us to be quite untrue, especially in this century," says Heap.

According to Gene Haas, a professor specializing in Christian Ethics at Redeemer College in Ancaster, Ont., Augustine's criteria for declaring war are: "War must be only a defensive action; the intention must be to secure a just peace for all involved; it must be a last resort; it must be a formal declaration of war."

Augustine also had these criteria for conditions applying during war: "There must be limited objectives; the means must be appropriate to the intention; non-combatants must be protected as much as possible."

Looking at the last point, Heap says George Bush didn't even pretend to follow this is the Persian Gulf was seven years ago. At that time, Archbishop Michael Peers of the Anglican Church of Canada denounced the war because it violated the principles of St. Augustine.

Yet Heap asserts, "All the mainline churches generally are willing to condone war by their country. That mocks the idea of God.... [Jesus] was not a warrior. He was not a military rebel. He spoke out against injustice."

No 'monumental' changes

In response to the peace campaign, St. Paul's Church has issued a press release outlining its position. Heap and his colleagues are "seeking renunciation of the just war doctrine, a complex theological and moral debate which cannot be resolved at the parish level," stated church leaders. "With the endorsement of the parish leadership and the Queen's Own Rifles Regiment, the [church] corporation will not undertake any modifications to the Cross of Sacrifice. St. Paul's remains deeply committed to Jesus Christ, the Prince of Peace, and to the proclamation of His Gospel. The sword on the Cross of Sacrifice stands at rest, in the shadow of the almighty Cross of Christ."

The church leaders add that "although the corporation of St. Paul's does not agree with the group's request, we respect their right to make their views known. We hope that this will continue to be a peaceful vigil.... We sincerely hope that St. Paul's parishioners, whatever their personal feelings on this topic, will not take any actions that might provoke a difficult situation."

Harry Antonides, who has worked with the Christian Labor Association of Canada (CLAC) and the Work Research Foundation, is not impressed with Heap and his colleagues. "When I hear people talking about banning all war, they're talking nonsense," he insists. "For Christians to say we should ban all wars [is] dangerous talk — wishful thinking."

He thinks activists such as Heap are not looking realistically at the world.

Causes to die for

"Of course, war is evil," he asserts. "Warfare is terrible. No one should glorify it." But sometimes it is necessary to combat "evil empires" such as the Nazis and Communists. Antonides believes it is wrong "to give in to evil and say nothing is worth dying for.... A free nation needs to have the capability to defend itself."

Haas says the traditional Reformed view of war follows Augustine's ideas. In fact, he says, "Most Catholics and Protestants accept the just war theory." The Catholic Church, for example "has traditionally held to Augustine. The Catholic Church has never been a pacifist church."

Haas agrees with Augustine's conditions for war, but adds, "War is always a horrible thing.... We have to work to be peacemakers, but where that isn't possible, I think there's a place for force."

Ernie Regehr is policy and public affairs director for Project Ploughshares, a Christian agency based in Waterloo, Ont., that promotes world peace and disarmament. He sees the debate about the St. Paul's war memorial as "an issue for that congregation."

Unofficial exceptions

Regehr is part of the General Conference of Mennonites, which takes the position of rejecting war completely, he says. But he adds, "Unofficially within the Mennonite church, there is a greater acceptance that under certain circumstances force can be used." For instance, he says, "When it comes to peacekeeping operations, I think generally Mennonites wouldn't be outraged by the use of force to protect refugees."

Quakers (also known as The Canadian Society of Friends) "definitely have a strong pacifist point of view," says Regehr. Many members of the United Church of Canada are also pacifists, he notes. "Within the United Church ... it's a minority view but it's a strong view."

Speaking for himself, Regehr says, "There are circumstances where the use of lethal force would be necessary to protect innocent people." An example is "the initial intervention in Somalia and extensive use of force in order to open up a corridor" to allow aid supplies to be brought to starving Somalians.

"The mainline churches are increasingly rejecting the description of them as being just war churches," says Regehr. "Increasingly, mainline churches are coming to the view that war itself is no longer legitimate. The only sane option is to pursue ceasefire."

One reason for this is "in modern wars, the vast majority of deaths are civilians." This goes against the just war concept that civilians should be protected from war.

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Justice and American politics

Principalities & Powers

David T. Koyzis

Next month Americans will vote in mid-term congressional elections. They will elect the entire House of Representatives and one third of the Senate, along with other state and local offices. Although they will not be electing a president, the fate of the current president nevertheless hangs in the balance.

Election campaigns are always raucous affairs, replete with numerous examples of character assassination and obscuring of issues. Television ads attempt to convince the public that candidate A will save the country while candidate B will lead them to ruin. Candidates A and B alike try to avoid taking stands on any issues that might alienate a part of the public whose votes they covet. Therefore needed debate over the great concerns of the day never really occurs, and Americans often feel ill prepared to fill out their long and cumbersome ballots.

President Al Gore?

The current campaign has turned particularly ugly, as the Congress has, in effect, declared war on President Clinton and threatens to remove him from office through impeachment. To be sure, the allegations against Clinton are serious, involving perjury and a variety of other activities of more than questionable nature. Americans now have televised evidence that Clinton has, at most, lied under oath and, at least, stretched the truth by using very carefully chosen language to describe his own dubious activities.

Should Clinton be impeached? A few months ago in this space I suggested that there is ample reason to question the fitness for public office of someone who persistently acts irresponsibly on public time and is then forced to call on his staff to cover up for him. Americans perhaps ought to get used to the idea of a President Al Gore for at least the next two years.

On the other hand, it is difficult not to conclude that Congress is abdicating its responsibility by dealing with special prosecutor Ken Starr's report as it has. Within days of receiving the report, Congress had decided to post it over the Internet, thus allowing the general public to read not only the possible grounds for impeachment but all of the salacious details of the President's furtive sexual encounters.

Justice the casualty

What prompted Congress to do this? It is not at all clear that it is in the public interest for Americans (and everyone else on earth with Internet access) to be able to read such details. Once again it seems that, for Congress as well as for the President, public opinion trumps any possible concern for justice, as I wrote earlier.

It appears that especially Republican leaders in Congress thought it best, given Clinton's continued high ratings in the polls, to sound out public opinion and then decide whether to make their move against their adversary.

By posting the Starr report and by releasing Clinton's videotaped grand jury testimony, it was undoubtedly hoped that the public would be so disgusted by the President's obvious prevarications, as well as by the base nature of his relationship with Monica Lewinsky, that the members of Congress could see their way clear to begin impeachment proceedings — all the while looking out for their own skins in the November election.

If it turns out that Americans, while doubting the President's credibility, nevertheless approve his job performance and prefer to overlook what might be considered private improprieties, then Congress is likely to back off for fear of appearing petty and vindictive. If, however, the public abandons Clinton, then Congress will become bolder in its efforts. In either case the principal casualty will be justice itself.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ontario. He grew up in Wheaton, Illinois, and is now a Canadian citizen.

CRC missions, aid agencies respond to hurricane damage

DICK VAN DER VORST

Hurricane Georges devastated the Dominican Republic, leaving thousands of people without shelter. All but one of the 40 Christian Reformed Churches were destroyed. Houses built of a light wood frame, such as the one above east of Santo Domingo, had to be completely rebuilt.

Keith Knight

BURLINGTON, Ont. — Christian Reformed World Missions (CRWM) and the Christian Reformed World Relief Committee (CRWRC) have joined forces to launch a $450,000 appeal to raise funds for damage caused by Hurricane Georges in the Dominican Republic. Both CRC agencies have extensive ministries in that country.

CRWRC has indicated it will need about $200,000 to meet the physical needs of thousands of families whose homes were demolished and crops were destroyed. At least 40 structures sustained damage estimated at a total of $250,000.

A number of Christian schools were also destroyed and an emergency fund has been established by Worldwide Christian Schools to address those educational concerns.

The two CRC agencies are sending a joint appeal to all Christian Reformed congregations in North America, encouraging special offerings and individual donations.

In addition, CRWRC has made a broader appeal for funds to deal with an ongoing rash of global disasters, from the floods in Bangladesh to the destruction of homes and property in Puerto Rico, Haiti and the American Gulf Coast as a result of Hurricane Georges. A special Storms of '98 fund has been created to meet those needs.

Clarification:

In the story "Kitchener case could set precedent for Christian school donations," published on p. 3 of the Oct. 9 CC, the quotation from John Vriend was incomplete and gave the wrong impression. John Vriend explained that he did not know the details of the Kitchener case. The quote from him should have read: "If parents were paying their tuition to the church instead of the school to get a complete tax receipt, then it would be sort of a money-laundering scheme."

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Editorial

Experts say: Church attendance 'works'

So now it has been scientifically confirmed by none other than Statistics Canada that people who attend religious services every week "not only have more enduring marriages than people who shun organized religion, but they are also happier and healthier" (*Globe and Mail*, Sept. 16). What a wonderful statistic. Churches should capitalize on this and advertise themselves as marriage healers and health clinics. Deacons can justifiably declare that by giving to the church you get more bang for your buck.

Let me add my own "scientific" findings to this: people who attend religious services every week have a better work ethic, are more honest when they file their income tax forms, do better in school, pay their bills and student loans more faithfully, appreciate animals and plants more, are less critical of authority, enjoy their work more, are less inclined to quarrel, do more volunteer work, give more to charities and will stop more often to assist a stalled motorist.

My findings are based on my knowledge of the Scriptures and my knowledge of people who regularly go to church. Scripture teaches a lot of good things which help us lead better lives and which result in all kinds of blessings. All you have to do is read Galatians 5 to know that the fruit of the Spirit is "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control."

It rubs off, don't it?

Now I know, not all people who attend church regularly actually demonstrate the fruit of the Spirit all the time or any time. Some of them may even indulge in the fruit of the sinful nature: "sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions and envy; drunkenness, orgies and the like." But in the long run a person whose lifestyle is filled with these sinful inclinations will stop going to church. Why be reminded every Sunday that you're going to hell (if your preacher still believes in the existence of hell, that is)? And those who persist in going to church faithfully will experience that something good will rub off. On average, then, a church attracts more people who believe and practise the promises of God than does a brothel.

Statscan's findings are interesting if only because we need all the help we can get to persuade others, including our children, that the rejection of organized religion may be understandable at certain levels, but is not a solution. It may even bring about negative consequences. Most forms of rebellion carry with them their own seeds of destruction.

How reliable are stats?

There is a level at which I don't think the findings of Statscan are very helpful. In the first place, I don't expect that many people will end up going to church because of them. We get so many statistics thrown at us, many of which we rightly question, that even these feel-good stats should be questioned. What questions were asked? How does anyone determine happiness and health, or the cause of them?

Focusing on church attendance as a cause for happiness is, to put it mildly, misleading. For most Christians, attending church is more of an outcome than a cause. We go because God has worked in us with his Holy Spirit. Going to church is part of our gratitude for having been redeemed. And if we go to church more out of need than out of gratitude, then the Holy Spirit has worked in us the realization of that as well.

We don't look upon church attendance as a formula for happiness. In fact, focusing on church attendance too much makes us feel uncomfortable because it has a tendency to make us legalistic. We begin to judge each other on the basis of how many times our feet cross the threshold of a sanctuary.

Going by Statscan's findings might turn going to church into a utilitarian exercise. Imagine urging people to go to church to save their marriages, to improve their health and to increase the size of their bank accounts (I don't need to establish that happy people are more successful, do I?)!

He shall feed his flock...

A more healthy view of church attendance would be to see it as a barometer indicating people's level of spirituality. Let me make a sweeping generalization that may well draw fire from those who have little appreciation for formal religion. It's extremely difficult to be a vital Christian if you avoid going to church on a regular basis.

Unless I'm mistaken, God has not changed his mind about shepherding *flocks* instead of individual sheep. He sometimes leaves his 99 sheep to find the one lost sheep. But the intent of that exercise is to return the sheep to the sheepfold and to the flock. I don't think he has changed his advice through the centuries that we "not give up meeting together, as some are in the habit of doing, but let us encourage one another" (Heb. 10:25).

For that reason I do not hesitate to encourage my children to go to church faithfully. If being a Christian is important to them, if serving the Lord matters, then they should not deprive themselves of being encouraged by the preaching, the sacraments and by the fellowship of fellow believers. We have to be spurred on toward love and good deeds, says Paul (vs. 24). The reason, no doubt, is that we are inclined to slack off and become self-absorbed.

Not really utilitarian

I also believe that the modern trend away from organized religion is, in the long run, not a healthy indicator. Without judging those who stay away for various reasons (maybe they need a break from bad fellowship or lousy preaching, or maybe they need to sort some things out), if their absence persists, they are lulling themselves to sleep.

So yes, going to church has a quasi-utilitarian purpose — in the realm of spiritual growth and alertness (which people generally do not categorize as "utilitarian" benefits). The primary purpose or result of church attendance is not social gain or better health.

"For newlyweds worried about making their marriage vows stick, regular church-going could be just the glue they need, according to Statistics Canada," says a *Globe* reporter. Time to change your church's name to First Church of the Gluepot? **BW**

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Letters

Have the natives lived close to God for thousands of years?

In his Sept. 18 letter to the editor, John Stellingwerff says it is okay for indigenous people to celebrate their own religious ceremonies and dances, and that it is really not necessary for them to repent of these practices in order to become Christians.

We see the same kind of syncretism in Africa. Most of the rapidly growing independent churches in Africa have merged Christian doctrines with traditional African religious views and rituals.

While in South Africa (teaching and developing Christian curriculum in the Venda province), I have heard first-generation Christians say: "We have repented of our idolatries." These people were not afraid to take a critical look at their African cultures and judge them from a biblical perspective. They did not try to adapt the gospel to their culture.

In his book *The Gods of Africa or the God of the Bible?*, Lenard Nyirongo, a black African from Zambia, pleads with his fellow African Christians to make a definite choice between the gospel and traditional beliefs, but not to opt for a "both and" position. He offers a biblical view of sin, marriage, family, office, authority, responsibility and the like. In other words, he presents a biblical view on all aspects of life.

Many Africans say that the gospel was not a beginning of the true knowledge of God but a continuation or a fulfilment of the faith that already existed in the pre-Christian African's heart.

A case of rebellion

That God has revealed himself to the aboriginals cannot be denied (Rom. 1:8). But then the Bible goes on to say that they have rebelled against God and have not responded positively to his creation (Rom 1:21). Although God has revealed himself to us in his creation, we rely on Scripture for a true understanding of this revelation, an understanding possible only through the illumination of the Holy Spirit.

Stellingwerff claims that God has revealed himself to the aboriginals through creation, dreams, visions, the wisdom of elders, legends and stories. But the Bible says that God reveals himself through creation, through the incarnation of Christ and through God's Word (Rom. 1:18-21; 2 Tim. 3:16; Heb. 1:1-2; John 14:6 ; Acts 11:14; Rom. 10:14-15).

Nyirongo claims that he has surveyed the traditional beliefs of the Africans, Eskimos, American Indians, Hindus, Buddhists and the Aboriginals of Australia, and that he has found the same kinds of idolatry among all these races.

Instead of continually looking at their past, perhaps it is time to look to the future. Are there no native persons who could study philosophy at one of the Reformed Christian colleges and develop a reformational worldview for his or her own people?

When Jesus left this earth he commanded us to bring the gospel to all nations. Jesus' command was for all of us. Perhaps some day the natives will go to Europe, and elsewhere, with the gospel. But that will be difficult as long as they cannot look at their own culture from a biblical perspective.

Henny Slopsema
Belleville, Ont.

Canadian banks are good and need to compete

In response to your front-page story "Christian businesses call for better, not bigger banks," allow me to make the following observations (for the record, I am a career banker).

The quotes attributed to Hans Vander Stoep are interesting. I agree that welcoming foreign competitors is a good idea. It should be noted they are already here. ING, the Dutch banking giant, has opened a telephone banking centre catering to personal customers, and already has as many clients as 30 conventional bank branches.

But VanderStoep's reference to "absentee shareholders" is off the mark. Canadian banks are at least 90 per cent Canadian owned, and one in three Canadians is a direct or indirect shareholder. I believe these millions of Canadians are quite happy that their bank share holdings are giving them a secure and reasonable return. Would Vander Stoep rather they had losses?

Strong competition

Canada is a huge country, and Canadians have demanded (and received) bank access via technology in a very cost-effective way. Bank service charges and interest rate spreads in the U.S. and Europe are significantly higher than here in Canada. As the INGs, Wells Fargos and monoline companies (like MBNA, which sells only credit cards) move into Canada with virtually no investment in technology and "bricks and mortar" (branches), they will, over time, erode the value of our outstanding banking system. We can either meet this challenge head on now or wait to be gobbled up by foreign interests.

Canadian banks have been very good at risk assessment. Groups such as the Canadian Community Reinvestment Coalition (CCRC) are, on principle, against [the banks using] a needs test. They would rather the banks end up lending indiscriminately, causing, ultimately, the Canadian taxpayer to pick up the bill. Canadian banks have billions outstanding in loans to small businesses.

A social conscience

In the area of social responsibility, banks are among the major corporate donors in Canada. In 1997, the bank of Montreal group of companies alone donated some $17 million to charities. I recently attended an area meeting with some 100 bank employees. Of these, 93 were involved in some volunteer capacity in their community.

In the final analysis, bank mergers are a commercial transaction governed by the laws of the land. From what I can tell, the banks have respect for the process and will participate in any hearings that may be called. In the spirit of fairness, all should be heard.

J.A. Boessenkool
Surrey, B.C.

Behind the Ludwig story, a tragic saga

We read with interest the story "Former pastor regrets dropped charges" (CC Sept. 18). When the story broke on national TV and in the major papers, a lot of people who knew this man when he was here in Ontario prayed that justice would finally be served.

Ludwig made his unceremonious exit from Ontario some 12 years ago, just hours before the OPP [Ontario Provincial Police] arrived to charge him. Before he left, his cult-like influence and control had already inflicted immeasurable pain and suffering on countless people. Although the national papers make him out to be nothing more than an eccentric man protecting his family against the big oil company, that's far from the truth.

This is the same man who (while here in Ontario and after starting his own "church") in order to "discipline" a woman would banish her from her home and contact with her children for months at a time.

This is the same man who once loaded a mother's young children into his car to discipline the mother because she challenged his principles. As Ludwig's car drove away with her four children crying in the back seat, the mother clutched desperately onto the car handle, but slipped under the wheel as he sped away from her driveway.

The sight of their mother lying injured on the country road would be the last visual image these young children would have of her for almost a half year. That very night, Ludwig, his family, the children's father and another family disappeared into the darkness across the border into the U.S., leaving the children's mother behind.

It's true that this third family involved has returned to Ontario, but not before several months of private investigations tracked the entire group across several states in the U.S., with full co-operation between various international police organizations and the RCMP.

This is not a cute story about being self-supporting and living off the land, fighting against the oil giant. This is a tragic story of mental and physical abuse. Unless Ludwig and the hopelessly trapped members of this "family" get help soon, this would ultimately be another Jonestown.

George Kloet
Oakville, Ont.

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Letters (continued)

Scripture retreats before the Spirit

When I read the four Hart/Wolters articles, I underlined a sentence in Hart's second letter: "[The apostles] set the church on a track of responsibility to work out a framework of principles for her own time, guided by the Spirit, in continuity with the Scriptures."

Let me use the "responsibility angle" as my starting point. I'd like to trace this all the way back to Adam and Eve. A pretty immature couple, if you ask me. God's directions to them sound more like commands than suggestions: he gives them the command to multiply, tells them what they may and may not eat. When they are embarrassed because of their nudity God makes their first clothing for them.

Ten generations later, we see progress. Noah builds and assembles the gigantic box known as the Ark. Also quite independently, he plants grapes and gets drunk. Well, you never know what happens when you experiment. Another 10 generations later, Abraham hears God say, "Go from your land." Abraham displays a level of initiative that exceeds that of Noah, even to the point that Abraham is asked to "take your son, your only one, whom you love, Isaac."

Earlier, when God tells Noah, "I am going to bring the flood," Noah does not disagree or even question. But with Abraham we witness the most remarkable confrontation between a human being and God when he argues with God about Sodom and Gomorrah. And then there is Jacob. He goes even further, and fights with God.

Towards maturity

And Moses? Says Exodus 33:11: "The Lord would speak to Moses face to face as a man speaks with his friend." Stranger yet! Joshua calls out for the sun and the moon to pause in the sky — and God complies. Joshua 10:14 relates: "There has been no day like it before or since, when the Lord heeded a human voice."

All this suggests that here, rather like children growing up and separating from their parents, the biblical examples quoted indicate that humans created in God's image are, over the centuries, growing and maturing. Joshua is a much more mature and decisive man than Adam was. Also, it is quite remarkable that the early history of God's people seems to indicate that God's presence and direct interference diminishes as the human role grows.

Laws in our hearts

This human responsibility culminates in Jesus. Jesus almost always introduces himself as "the Son of Man," which simply means "human being." He even says, "Who has seen me (humanity personified) has seen the Father." Again, a fading away of God and a coming into focus of us humans. And a special human as well, because as the first man, Adam, became a living being, the last Adam became a life-giving Spirit" (1 Cor.15:44). This last Adam is our brother and friend, and with him we are heirs of the Kingdom.

For us this means a maturing process, a coming of age, and this also means that, as God fades in the background, Jesus, the Human Being, becomes preeminent and we, through the Spirit, with him.

And here I make a jump. I think that the disappearance of God goes hand in hand with the gradual declining influence of the Bible, compensated for, however, by the greater influence of the Spirit which the Son gave us.

This is in line with the ultimate demise of Scripture when the Kingdom is fully come. We now live in an age of transition, a bridging between what the Bible tells us and what the Spirit says. We are now struggling with the advent of the concept of Hebrew 10:16, quoting Jeremiah 31:33, "I will put my laws in their hearts, and I will write them on their minds." We are not there yet, but this dialogue is an indication that we are getting ready for that.

Bert Hielema
Tweed, Ont.

How mysterious is the Holy Spirit?

The Hart versus Wolters debate about Scripture versus the Holy Spirit leaves me confused. Maybe it's because I am not theologically trained. But I fail to see the mystique of the Holy Spirit.

Often, when I hear people speaking about the Holy Spirit, or when I read about the Spirit, I can't shake the feeling that they see the Spirit as being unreal, in the sense of being ethereal. One cannot grasp it. The workings of the Holy Spirit are considered to be so mysterious that it must be given to people like Dr. Hart to understand them.

As a simple senior believer I have always considered the power of the Holy Spirit as something very real, almost tangible. For instance, when the doctor phones and lets you know that your wife has just died only an hour after you visited her and found her in high spirits because everything was going so well, it is then that the Spirit grasps you almost bodily, as it were, brings you back to reality and enables you to act according to the situation.

A matter of obedience

How much more must the disciples have felt [the power of the Holy Spirit] when Jesus called them to the Mount of Olives just before he returned to his heavenly home. Jesus told the 11 that because he had finished his atoning work on the cross he had been given all authority in heaven and on earth. To top it off, he told them to go to Jerusalem to be empowered by the Holy Spirit. That Spirit enabled them to be obedient.

The Body of Christ in the world is the community which must show the world how life should be lived, unquestioningly, in all its aspects. Then we will experience the power of faith through the power of the Holy Spirit. The extent to which we will experience the power of the Holy Spirit in our lives depends on how well we surrender, without reserve, to the authority of Jesus Christ.

How anyone can reason that the Spirit takes the place of some timeless principles is a puzzle to me. But then, I'm not a professor.

Syrt Wolters
Victoria. B.C.

No new truth to be gotten

In response to the Hart/Wolters exchange:

The world is changing — changing rapidly, in fact. But there's one who never changes. That one is God.

Jesus said. "I am the Way, the Truth and the Life." Because Jesus does not change, the truth does not change, either. The Spirit cannot lead into new truth as the truth is wholly and completely revealed in the Word of God. The truth into which the Spirit leads us may be new to some individuals, but it is not new in itself. It is timeless, as God is timeless.

Maybe the word "principle" is not the best word to describe the truths or standards of the Bible, but "timeless" definitely is.

We may see the Spirit work in different and new ways, but the end result is the same: the Spirit leads us into a living relationship with the Lord, in which our focus is on pleasing him in all we do, say or think. This is the ultimate freedom.

Ian Van Leeuwen
Listowel, Ont.

God is still the same

In order to prove his point, Dr. Hendrik Hart takes Bible stories out of the context of redemptive history. I will take only one of those stories to demonstrate this.

Hart wrote (August 28): "In Joshua, in a climate of ethnic cleansing, God told people to wipe out their neighbors." Here we can observe the following timeless principles: 1. God destroys the wicked, not ethnic groups. 2. God is merciful, as he waited 400 years before the people's wickedness reached the point of fullness. 3. There is a remnant saved from the disaster.

As for Principle 1, God is still doing the same. The destruction under Joshua can be seen as a prelude to Judgment Day. God treated his own people the same way when they became wicked. Concerning Principle 2, God is still very patient, even with his church. As for Principle 3, a remnant is saved, even the prostitute Rahab, who found a place in the family tree of Jesus.

Let me make a second point concerning AWARE, [the support group for homosexual Christians]. The Spirit leads us not only through the special revelation of God, but also through his general revelation. General revelation shows that sins against nature are punished by nature, whether it is sex outside of marriage, overeating, greed, substance abuse or whatever. We all suffer from our sins.

But we live in a world of denial. Sin is recommended and even glorified. The delusion Paul talked about in 2 Thess. 2:11 has arrived. People believe the lie rather than the truth.

Another point could be studied: How often doesn't the Bible identify the Spirit with the Scriptures, as for example, in the expression: "As also the Spirit says"?

Jacob Binnema Sr.
Edmonton, Alta.

Blessed with such leaders

I deeply appreciate Dr. Hart's response to Dr. Wolters in the Sept. 11 issue of CC. I was touched by the straight responses which added considerably to my understanding of how God works in our lives. But most of all, I was touched by the loving manner in which Dr. Hart addresses his long-time friend and colleague. It seems to me a good example of how we in the Christian community can critique and edify each other. I thank God for exchanges such as these.

Both men want to honor the Lord in their own lives. But they also wish very much to provide an arena where God can work mightily in the life of the church. May God continue to bless us with leaders who diligently seek to honor him.

Hubert Huyer
Burnstown, Ont.

Please see Jack Vos's Opinion piece in response to the Hart/Wolters discussion on page 12.

Media Review

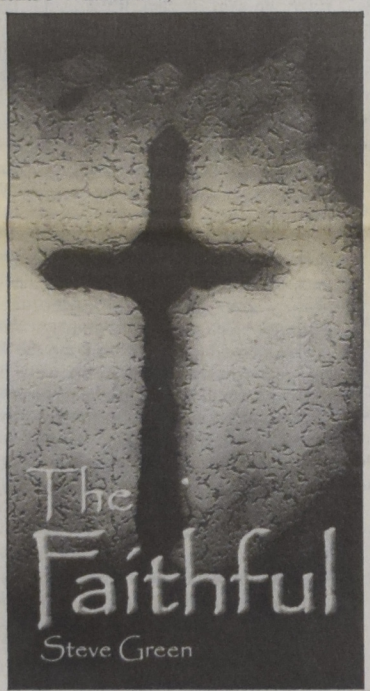
Print resources, video, help you and your church pray for persecuted Christians

Marian Van Til

Breaking the Chains:
A Resource Kit

Produced by Open Doors with Brother Andrew, The Voice of the Martyrs, and (in Canada) the Religious Liberty Commission of the Evangelical Fellowship of Canada.

Sunday, November 15 has been designated as the International Day of Prayer for the Persecuted Church. Several organizations which have long histories of keeping abreast of and trying to alleviate the needs of persecuted Christians are behind this day of prayer — Open Doors, run by Dutch former Bible smuggler Brother Andrew; The Voice of the Martyrs, whose key figure is Rev. Richard Wurmbrand, who himself suffered imprisonment for his faith for many years in Communist Eastern Europe; and, in Canada, the Religious Liberty Commission of the Evangelical Fellowship of Canada (EFC).



Interestingly, the two key figures on this EFC commission have connections with the Christian Reformed community: Dr. Paul Marshall, former senior member in political theory at Toronto's Institute for Christian Studies is commission chair; and Eileen Van Ginkel, former researcher for the Council of CRCs in Canada's Committee for Contact with the Government, is commission director.

This resource kit (there's a specifically American version as well) contains everything we comfortable North American Christians need to become well-informed about our brother and sisters around the world who are suffering for Christ's sake.

Thinking, praying beyond ourselves

Aimed at committed Christians across the denominational spectrum, this well-stocked, well-written kit will help us and our churches pray intelligently for the needs of the hundreds of thousands of persecuted Christians:

† suggestions for prayer in a variety of settings;

† a Bible study which can be used for sermon themes or communal study;

† a responsive reading for congregational use;

† a list of appropriate hymns and choruses;

† the script for a short, four-character drama called "Cries from a Prison Cell," for use in church;

† an activity outline for youth groups;

† an activity outline for children, including puzzles and material to color;

† testimonies "from the frontlines" by individual persecuted Christians, with their photos.

† a poster-sized, colored global prayer map for hanging, marking countries where persecution is taking place;

† a "Remember My Chains" global prayer map information section (to accompany the poster) which, next to the names of each of 42 countries and their flags, contains short summaries of the current situation in those countries and specific prayer requests.

Poignant video

The final inclusion in the kit is a 15-minute video which poignantly presents an overview of the situation. In it, Steve Green of Steve Green Ministries sings two moving songs about those who suffer for Christ. Interspersed are dramatic vignettes showing Christ speaking to his disciples about the fact that they — we — *will* have to suffer for his sake, and of Christ welcoming home a follower who has been killed for his sake.

There are also interviews with Green, with artist Ron DiCianni (whose art was used in the project) and with Tom White, a director of Voice of the Martyrs. We are also briefly, silently shown the photographs and names of several Christians who have been recently martyred.

The video acts as an effective visual introduction to the activities and prayers which the whole resource kit wishes to solicit.

I highly recommend this kit for use by Christians across Canada and the U.S., and urge churches to order it and plan to use it on November 15 and beyond(information below).

In the video Steve Green notes that a bad theology has sprung up here which assumes that because we're so well off and are *not* persecuted, we are somehow the better Christians.

But it is those who suffer for Christ who have something to teach *us*. Can we say, as one of these modern sufferers for Christ put it, "It doesn't matter that we suffer; what matters is that we are obedient"?

Perhaps it will be easier to make that confession after taking this journey with those righteous from around the world who are being persecuted for not forsaking our Lord.

To order the kit, or for more information, contact: The Voice of the Martyrs in Bartlesville, Oklahoma, at 1-800-747-0085; or visit the Internet website at: ***www.persecution.com***

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Church

Clinton scandal causes people to look in the mirror

WASHINGTON, D.C. (religiontoday.com) — Americans are coming to terms with their own shortcomings as they continue to consider and debate President Clinton's sins.

A lot of people are "getting honest with God" as a result of the constant news coverage about Clinton's affair with former intern Monica Lewinsky, Ed Young, Sr., senior pastor of Second Baptist Church in Houston, told *USA Today*. "I see a serious sense of the brokenness and shame that has come over people" because of their own sins and the moral state of the nation, he said.

Men's groups confronting adultery

"People wonder, 'What have we come to?'" Young said. Polls show that some want to change the subject because "none of us likes looking in the mirror too long at the blemishes."

Adultery and the power of temptation are the topics in a lot of men's "accountability groups," or small circles of Christians who monitor each other's spiritual progress, Steve Chavis of Promise Keepers said.

One member of Promise Keepers said he has never cheated on his wife but knows the power of sexual temptation. Attorney Cesar Sastre said that, while visiting Cuba in March, he was horrified when a prostitute sat down at his dinner table, stroked his arm, and promised him anything for $20.

"Every thought was racing through my mind. I thought nobody knows me here, who will ever know?" he told the *Miami Herald*. "I thought, 'God help me.' I gave her money because I felt bad for her, and I ran. That's as close as I ever want to come."

The White House scandal may have made it easier for some couples to discuss their difficulties, Byron Arledge of Pastoral Counseling Services in Akron, Ohio, told the Akron Beacon Journal. Clinton's troubles have given him a way to reinforce the importance of Christian moral values in marriage, he said. It also provides a conversation-opener for adolescents to discuss their sexuality.

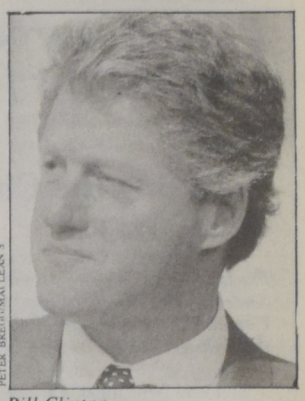
Demand for books on forgiveness

Christian publishers say that demand has increased for books about repentance and forgiveness. Fast-selling titles include

Chuck Lynch's *I Should Forgive But...* (Word Publishing) and *Holding On To Heaven While Your Husband Goes Through Hell* (Word Publishing), Connie Neal's story of surviving her husband's infidelity.

Books by Tony Campolo and Gordon MacDonald, two of the ministers whose regular counsel President Clinton is seeking, are popular, as are works by moral critics such as William Bennett, whose new book is called *The Death of Outrage: Bill Clinton and the Assault On American Ideals* (Simon & Schuster).

Jews worldwide, in a period of introspection during the High Holy Days from Rosh Hashana on September 20 to the 10 days of repentance leading to Yom Kippur (the Day of Atonement), are also talking about repentance.



PETER BREGG/MACLEAN'S

Bill Clinton

"Let's not kid ourselves. We all have all kinds of bad impulses," said Gene Greenzweig, a Jewish educator in Miami. He said he was preparing to face his wife and ask her to forgive his irritability and thoughtlessness. "We cheat to get ahead. We hurt other people with what we say and do. Let's not say [Clinton is] the greatest sinner in the world and I am not."

Reform rabbis called for the Jewish holy days to be a time of national atonement in which North Americans of all faiths confront their sins and turn back to God. "Most of us will have very little control over how the President is living or will live his life, but we have a lot of control over how we live our lives," Rabbi Paul Menitoff, executive vice president of the Central Conference of American Rabbis, told the *Miami Herald*.

Nigerian Muslim leader exposes government involvement in persecution

Obed Minchakpu

JOS, Nigeria (Compass) — Sheikh Ibrahim El-Zakzaky, a fundamentalist Muslim leader on trial in Kaduna for his incessant attacks on Christians and his alleged denouncement of the Nigerian government, has revealed that the government cooperated in his Islamic sect's activities.

Secret deal

El-Zakzaky testified in court that the government of Kaduna state had engaged in a secret deal with him during the tenure of the former Military Administrator of Kaduna state, Colonel Lawal Jaafaru Isa, who is also a Muslim. Government lawyers were taken aback when the Muslim leader revealed a letter, which was dated August 20, 1996, just three weeks before he was arrested, confirming the secret relationship.

The letter, El-Zakzaky said, was sent to him by the Kaduna state government, and reads, in part: "You have manifested the highest qualities of selflessness, foresight and perseverance. I commend you most heartedly for your kind support, maximum cooperation, good advice, wise counseling and confidence." The letter alleged that Colonel Isa had been engaged in secret deals with El-Zakzaky.

El-Zakzaky also told the court that his newspaper, *Mujahidad*, was printed at a military compound in Kaduna. This was confirmed by another defendant. *Mujahidad*, a publication that has been used to incite Muslims against Christians, has stated, "There is no government except that of Islam."

Copies of the newspaper were brought to the court from the printing presses of the 1st Mechanized Division of the Nigerian Army, the Nigerian Air force Base and Nigeria's Institute of Aviation Technology in Zaria. The court accepted the letter and copies of *Mujahidad* as exhibits. The documents, all presented in El-Zakzaky's defense, caused a stir, forcing the court to adjourn to study the situation.

The Shiite fundamentalist Islamic sect under the leadership of El-Zakzaky emerged on Nigeria's religious scene in 1976, with an agenda to firmly establish an Islamic theocratic state under sharia (Islamic law). The activities of the sect initially targeted only Christians, but gradually extended its attacks to governments seen as not representing Islamic interests in Nigeria.

In 1996, the sect kidnapped a Christian preacher, Mr. Monday Yakunat, in Kafanchan town of Kaduna state, resulting in a series of violent confrontations between the Islamic sect and Christians in the area. Shortly thereafter, El-Zakzaky was arrested. His court trial continues.

Four U.S. churches enter 'full communion'

CHICAGO — (religiontoday.com) — Four American denominations celebrated their new relationship of "full communion" at a worship service at the University of Chicago's Rockefeller Chapel on Oct. 4. The Evangelical Lutheran Church in America (ELCA), Presbyterian Church, U.S.A. (PCUSA), Reformed Church in Americ (RCA) and United Church of Christ (UCC) agreed last spring to enter into full communion after a year-long series of votes.

Liturgy and music for the service included elements from each of the traditions. The service began with a ritual of four processions moving from four directions and meeting at a central baptismal font. Participants in the ceremony affirmed their mutual recognition of baptism, confessed the divisions of the past, and pledged "to live under the gospel in mutual affirmation and admonition," ELCA News reported.

The churches are now sharing their resources for ministry, including allowing clergy to serve as pastors in each others' congregations.

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German Christians protest 'blood spectacle'

PRINZENDORF, Austria (EP) — German evangelicals joined animal rights activists and Catholics in protesting what they called a "blood spectacle" held in Prinzendorf near Vienna.

Wolfgang Baake, director of the Conference of Evangelical Publishers, called on the Austrian government to stop the six-day art event in August. During the event artist Hermann Nitsch painted pictures using animal blood, slaughtered three steers, covered people with their entrails and splashed them with blood.

In addition, according to the German evangelical news agency IDEA, crucifixion scenes were staged. Other prominent political, church and cultural leaders also protested against this spectacle.

The French actress and animal rights activist Brigitte Bardot called the happening "satanic." Catholic Archbishop of Vienna Christoph Schoenborn said the event was "destructive and inhuman."

Living in the gap

Chapter & Verse

Wayne Brouwer
Andrew Kuyvenhoven
● Laura Smit
Al Wolters

"Blessed are those who mourn, for they shall be comforted." Matt. 5:4

I was in a Christian art gallery the other day and saw a piece of calligraphy, not very beautifully done, but of a text which startled me by its appropriateness for my life. I stood in front of this work for some 10 minutes until finally I had to get a piece of paper and write the quotation down. It's from Dietrich Bonhoeffer, though the gallery attendant could not give me any more precise information about its source.

Nothing can make up for the absence of someone whom we love, and it would be wrong to try to find a substitute: we must simply hold out and see it through. That sounds very hard at first, but at the same time it is a great consolation, for the gap, as long as it remains unfilled, preserves the bond between us. It is nonsense to say that God fills the gap; he does not fill it, but on the contrary, he keeps it empty, and so helps us to keep alive our former communion with each other, even at the cost of pain.

No doubt this quotation made such an impression on me because I saw it as I was traveling home to Boston from my uncle's funeral. My uncle's death has left a great gap in the lives of his family and of his many friends and colleagues, and the thought that such a loss might be recovered from, that such a gap might be filled, seems intuitively indecent and wrong.

Such a loss should matter and should continue to matter. It should leave an awareness of emptiness where once this vibrant person was. I was struck by the consolation that Bonhoeffer finds in this ongoing awareness of emptiness. The emptiness is the place where we continue to commune with those we have lost.

One is not another

Denying the emptiness, trying to fill it with something or someone else, may be even more painful than living with it. I remember a friend of mine coming to talk with me after she broke up with her boyfriend, whom she loved deeply, because he was not a Christian.

"Everyone keeps telling me that I'll find someone else," she told me. "But I don't want anyone else. I want him, and if I can't have him I'd rather have no one at all."

The suggestion of a possible substitute for the one she had lost was distasteful to this woman. Her only consolation was to keep the gap he had left in her life unfilled. That decision cost her some pain, but it also gave her great comfort.

As I continued my drive to Boston after seeing this text in the gallery, I thought about other losses I have faced and am facing and wondered whether I could find the same consolation in those experiences of emptiness.

Courage to face the pain

I am preparing to move away from my home in Boston where I have friends and a church community unlike any other I have experienced. The thought of leaving makes me sad, and I know how much I will miss these people. Some well-meaning friends have assured me that God will meet my needs for community and fellowship in my new home, just as he has here; that there will be another church to take the place of this one.

That has never sounded like consolation to me. Even though I am sure I will find another church, it will not take the place of this one. Even though I am sure I will make other friends, they will not take the place of these.

"Nothing can make up for the absence of someone whom we love, and it would be wrong to try to find a substitute," Bonhoeffer says. The only way for me to maintain my connection with these people is if I have the courage to face the pain of loss, to leave unfilled the gap which moving away from them creates in my life.

Of course, there will be a time when God will fill the emptiness. He will fill it with himself. But not in this life, and not until we have felt the pain of missing not only our loved ones who have died, and our lost hopes and our distant friends, but the pain of missing God himself.

The pain of loss which my family is experiencing in the death of my uncle, the pain of my friend in the loss of her love, the pain I anticipate in moving — all these pains are signs pointing to the genuine restless emptiness which is within us until we find our rest in God. Until that time, not to experience the pain of emptiness is to be in denial, hiding from reality.

Laura Smit, ordained in the Presbyterian Church (U.S.A.), is completing a post-doctoral fellowship at Boston University, Boston, Mass. She will take up a teaching position in the religion and theology department at Calvin College, Grand Rapids, Mich., in September 1999

Mennonites make mincemeat of hunger

(religiontoday.com) — Members of a Pennsylvania church prepare tons of beef and pork for hungry people. Congregants at Christ Lutheran Church in Lewisburg raise money to buy animals for slaughter, then help cut, cook, and can the meat, *The Lutheran* magazine says. The work is done through the Central Pennsylvania World Hunger Association, a group that works in meat-canning projects coordinated by the Mennonite Central Committee. The Mennonites take portable canning equipment to stops in 11 states and Canada where volunteers process the meat.

Reformed Church reports 10% growth

NEW YORK, N.Y. (religiontoday.com) — The Reformed Church in America (RCA) is trying to increase its membership by 10 per cent in 1998. The denomination reported in August that it has started 78 new churches since January 1, 1998. The growth is part of the RCA's "98 churches in 1998" initiative. About 15 new starts this year failed, the RCA said. In 1997, the denomination reports 949 congregations and 185,074 confessing members.

Jesus film highly effective

(religiontoday.com) More than 700 Indian churches were started by Jesus film teams last year. About 200 churches and Christian agencies showed the film to 13 million people in 47,000 locations, World Pulse newsletter said. About 700,000 people indicated that they became Christians through the ministry.

Senior Citizens'/
Grandparents' Day

You're invited to join
students/grandchildren

Monday,
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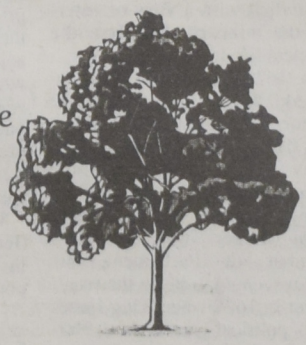

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Job training for gangs

LOS ANGELES, Calif. (religiontoday.com) — A Catholic priest created a company to provide job training for former gang members. Gregory Boyle created Homeboy Industries, giving Los Angeles youth the experience they need to find employment.

Homeboy operates a bakery that produces 1,500 loaves of bread a day, a silk-screen company, a cleaning service, and a sales operation that sells mugs and other items with the Homeboy Industries logo, *The Chronicle of Philanthropy* reported.

The bakery pays $7 (US) an hour, but the training can lead to a $26-an-hour job. Those who do not choose the careers they train for nevertheless learn good work habits that can be applied to any job.

George Herbert: Poet-priest to God's temple

Shiao Chong

George Herbert has been hailed by scholars as one of the finest of English Christian poets, and his collection of devotional poems, *The Temple*, as one of the greatest poetic works ever. In fact, during the 1980s, a scholarly journal devoted entirely to studies of Herbert's works was established.

Although the devotional poems of this 17th century Anglican priest (1593-1633) have not been widely read among modern Christians, they are making something of a comeback. And Herbert's work certainly deserves to be read, both for its poetic beauty and the strong Christian commitment it exudes.

George Herbert was born into an eminent Anglican family. Since his father died when he was only four, Herbert was raised by his pious mother, Magdalen. Largely because of his godly mother, George grew up with a strong faith.

At 17 Herbert was aware of his poetic gift and was determined, he modestly told his mother, that his "poor abilities in poetry shall be all and ever consecrated to God's glory."

Politics trumps pastoring

Herbert later obtained a major fellowship at Cambridge, where he studied with a view of entering the ministry. But first, the political life lured him.

In 1620, he sought and obtained the position of Public Orator for Cambridge University. This position had launched many a prominent political career, including that of a former Secretary of State. Then, when Herbert was elected a Member of Parliament, his career seemed to be on the rise.

But in 1625 when King James I, his political patron, died, Herbert faced a great deal of uncertainty and soul-searching about his vocation and future. The following year he decided to return to the ministry and was ordained a deacon. Four years later, Herbert became an Anglican priest and was assigned to a country parish at Bemerton, near Salisbury.

A holy life the best example

Herbert's ministry was tragically short. After only three years, he died of consumption. But in those few years, Herbert devoted his life and energies to both his parishioners and to his writings.

What Herbert thought and did in the ministry can be gleaned from his manual to country parsons, *A Priest to the Temple*. Written as a guidebook for himself, the manual's main emphasis is on the parson's godly life rather than on learning or doctrine.

Herbert wrote: "The Country Parson's Library is a holy Life." He believed that a holy life is a priest's best spiritual and theological resource. "The character of [a preacher's] Sermon," wrote Herbert, "is Holiness; he is not witty, or learned, or eloquent, but Holy." For Herbert, a preacher's virtuous life far outweighed eloquent speech in persuading people to obey God.

Unfortunately, none of Herbert's sermons survives. But his exquisite, deeply spiritual poetry is his surviving sermon.

Expressing pain to God

Herbert spent those three years of ministry also finishing and polishing his poems. Unlike his more famous contemporary John Donne, Herbert's poetic reputation lies entirely in his religious poems. He destroyed all his non-devotional poems in English; only a few Latin ones remain.

The Temple explores the vagaries of the Christian's relationship with God. Some of the poems are highly experimental in form (and far ahead of their time in that regard), such as "The Altar" (the poem is shaped as an altar) and "Easter-Wings" (shaped as wings). Others use elaborate metaphors, such as comparing preachers to a church's stained glass windows ("The Windows").

Some of Herbert's best and most interesting poems portray anger with or anguish at God. In the "Affliction" poems and in "The Collar," Herbert expresses, with brutal honesty, a Christian's tears and fears in the face of pain and disappointment.

But there are also many poems which express praise and thanksgiving. Some of these have been turned into exceptional hymns, still in use in the Anglican Communion and some other denominations. The three most commonly sung are "King of Glory, King of Peace," "Let All the World in Every Corner Sing" and "Teach Me, My God and King."

A humble servant

One of the main themes in *The Temple* is submission. Herbert voices in verse his struggles in submitting to God's will, particularly in choosing between his political ambitions and his calling to the priesthood.

Izaak Walton, a Herbert biographer, records that three weeks before Herbert's death he passed the manuscript of *The Temple* to a friend with these instructions: "Sir, I pray deliver this little book to my dear brother Ferrar [Nicholas Ferrar, who eventually published it], and tell him he shall find in it a picture of the many spiritual conflicts that have passed between God and my soul, before I could subject mine to the will of Jesus my Master, in whose service I have now found perfect freedom; desire him to read it, and then, if he can think it may turn to the advantage of any dejected poor soul, let it be made public; if not, let him burn it; for I and it are less than the least of God's mercies."

Affliction (I) (excerpt)

When first thou didst entice to thee my heart,
I thought the service brave.
So many Joys I write down for my part,
Besides what I might have
Out of my stock of natural delights,
Augmented with thy gracious benefits.

At first thou gave me milk and sweetness,
I had my wish and way.
My days were strawed with flowers and happiness,
There was no month but May.
But with my years sorrow did twist and grow,
And made a party unawares for woe.

My flesh began unto my soul in pain,
Sickness cleave my bones.
Consuming Agues dwell in every vein,
And tune my breath to groans.
Sorrow was all my soul, I scarce believed,
Till grief did tell me roundly, that I lived.

When I got health, thou took away my life
And more; for my friends die:
My mirth and edge was lost; a blunted knife
Was of more use, than I.
Thus thin and lean without a fence or friend
I was blown through with every storm and wind.

Yet lest perchance I should too happy be
In my unhappiness,
Turning my purge to food, thou throws me
Into more sickness.
Thus does thy Power cross-bias me, not making
Thine own gift good, yet me from my ways taking.

Now I am here, what thou will do with me,
None of my books will show.
I read, and sigh, and wish I were a tree;
For sure then I should grow
To fruit or shade: at least some bird would trust
Her household to me, and I should be just.

Yet though thou troubles me, I must be meek:
In weakness must be stout.
Well, I will change the service, and go seek
Some other Master out.
Ah my Dear God, though I am clean forgot,
Let me not love thee, if I love thee not.

Why don't victims talk about abuse?

How to heal victims of abuse and prevent abuse (3)

Harry Van Belle

In the previous article we saw that abuse survivors typically react to abuse with dissociation; that is, they actively try to forget about it. More accurately, they initially keep quiet about it to others, and then also to themselves.

Victims of abuse could react to the abuse in other, more effective ways. They could, for example, talk to others about it, the more so since talking about it seems to be the only way available to them to gain relief from their symptoms. So one might *expect* them to talk to others about their abuse, but they don't. Why don't they?

In answering, we must restrict ourselves to the reactions of victims of childhood sexual abuse only, since the data we have on this point all comes from studies of the effects of childhood sexual abuse (CSA). It is possible to extrapolate from this information to the effects of other forms of abuse, but I will not attempt that here.

'Dirty little secret'

There are two good reasons why survivors of CSA don't talk about their abuse experience, and subsequently even forget about it. The first is that their abusers force them into keeping the abuse a secret.

When an adult sexually abuses a child, he (*he* much more often than *she*, incidentally) also typically threatens the child with physical harm to herself or to a person she loves if she were to tell someone about the abuse.

Abusers also bribe children into keeping the abuse a secret. And finally, they typically find ways to make the child feel guilty about participating in the abuse, which keeps the child from talking about it to others.

Thus, in every way possible the abusers attempt to keep the abuse quiet. In essence, this traps the victim of CSA into suffering the negative consequences of the abuse in silence. So the first reason why abuse survivors do not talk about their abuse experience is that they don't dare.

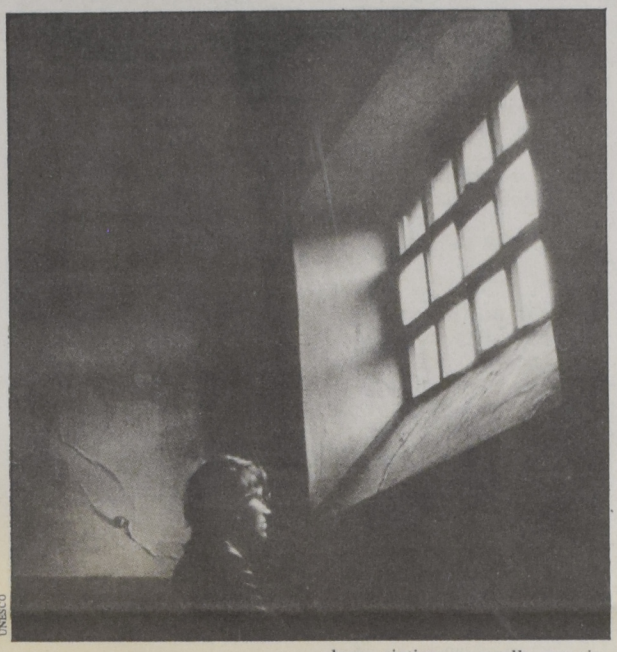
The second reason is that even if abuse survivors were to find the courage to tell someone about the abuse, there would be no one to talk to. Contrary to what one might think, people as a rule are not willing to listen to stories of abuse.

As part of a research project I worked on two years ago, I interviewed some 60 abuse survivors about their abuse and how they learned to cope with it. They were all members or past members of a Reformed denomination.

The stories these 60 people told me differed from one to another in some ways, but there was one common issue which emerged. They all expressed frustration about the fact that very few people were willing to listen to them or willing to take their story seriously.

They said that when they did get to tell their stories to someone, that person would almost invariably ask: "Are you sure this happened to you?" If they could then convince the person that it really happened, he or she would ask: "But was it really that bad?" And if they could then convince him or her that the abuse was really a bad experience for them, that person would typically say: "Well, all this happened so long ago. Shouldn't you forgive your abuser, forget the experience and go on with your life?"

There is a tendency in most people, when faced with stories of abuse, to question the validity of these stories, to minimize the seriousness of the abuse and to move to a different topic as soon as possible. As Herman points out in her book, *Trauma and Recovery*, the natural reaction of human beings to atrocities in their lives is denial.



UNESCO

There is a tendency in most people, when faced with stories of abuse, to question the validity of these stories, to minimize the seriousness of the abuse and to move to a different topic as soon as possible.

Taboo against telling, not doing it

Other writers have pointed out that when it comes to sexual abuse there is a "conspiracy of silence" in our North American culture. One person has remarked wryly that there is taboo against sexual abuse in our culture, but it is not a taboo against doing it, only against talking about it!

Whether or not the conspiracy of silence regarding abuse in our culture is a natural reaction to atrocities, it robs abuse victims of the voice they need to heal. They soon learn that for all sorts of reasons it is not safe to talk about their abuse, or even to think about it.

In an environment in which others — people in one's family, school, church, or in society at large, are in denial about abuse, the only thing left for abuse victims to do is to dissociate, i.e., to join the crowd and deny to themselves that anything as atrocious as sexual abuse ever happened to them.

In the meantime the abuse experience inhabits them like an untreated disease that grows worse as time goes on.

The reasons we gave for abuse victims generally remaining silent also point us in the direction of healing and prevention. It is my conviction that the negative consequences of abuse would not nearly be so painful and pervasive if we were to create a society in which people who are abused were allowed to tell and would be heard.

It is generally known that the best time to provide psychological help to trauma victims is right after they experience the traumatic experience. This holds true for soldiers suffering from violent war experiences, for victims of natural disasters or severe accidents, and for relatives or friends of a person who suffered a violent death.

It also holds true for victims of abuse. If a child is sexually molested and she can go directly thereafter to a trusted adult — a parent, teacher, minister — and tell him or her about it, and she is believed, chances are that she will be put in touch with professionals who can help her deal with the traumatic experience before she has a chance to develop the negative consequences we described earlier.

A society that is open about abuse promotes healing and makes it possible for victims to heal from their abuse soon after it occurs.

An open attitude about abuse in our society also helps to prevent abuse. If there is anything we have learned about sexual abuse it is that there is a direct relationship between the extent to which a community is in denial about it and the prevalence of sexual abuse in that community.

Openness aids prevention

Communities that are secretive about occurrences of sexual abuse tend to have a higher rate of abuse occurring. When a community begins to openly discuss the issue of abuse, the frequency of abuse drops dramatically.

Why is that? Well, it has become clear to us over time that abusers thrive on secrecy and that they will go to extraordinary lengths to silence their victims. Secrecy is the biggest weapon abusers have. When we take that weapon away from them through public exposure, abuse may be shamed out of existence.

The ultimate aim of abuse prevention is to create abuse-free communities in which it is safe for children to live and develop. There are two surprisingly simple yet potent ways in which we, together, can begin to create communities in which people are safe from abuse.

First, we can decide to listen to the stories of abuse our children or friends may have to tell us. This will be healing for them and will sensitize us to the suffering that being abused represents.

Second, we can resolve together to bring the issue of abuse into the open through public discussion. This will have the direct effect of preventing potential abusers from harming anyone.

Listening to victims of abuse heals their wounds. Being open about abuse prevents it. Even if we do no more than that, we will go a long way toward creating abuse-free communities.

Harry Van Belle is a therapist and teaches psychology at The King's University College in Edmonton, Alta. This concludes Dr. Van Belle's three-part series on abuse.

Biblical interpretation

New Testament believers: *from fear to love?*

A response to Henk Hart

Jack Vos

To work effectively for the Kingdom of God in today's society, Dr. Hendrik Hart suggests we stop believing in the existence of timeless principles. He says there are no such principles. The Bible itself shows us, he says, that "the most basic things change." As a key illustration he posits that the biblical principle of *fear* in the Old Testament has been changed to *love* in the New Testament. That surprising claim needs a closer look.

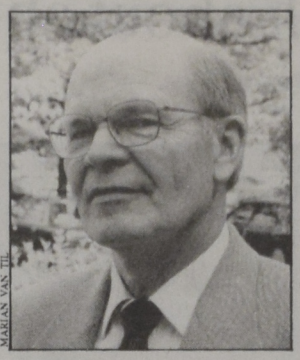
"What speaks decisively against Dr. Hart's view is the summary of the Ten Commandments in Deut. 6. It does not say, 'You shall be scared,' but 'You shall love the Lord your God....'"

Dr. Hart believes that the basic relation of human beings to God in the Old Testament is one of fear, as expressed in "the fear of the Lord." He writes: "I think that the Bible itself does not water down that the fear of the Lord is truly a matter of fear, deadly fear, even.... 'Be in dread,' says verse 66 [Deut. 28]. The Apostle John fundamentally changes that language, as Jesus taught him the summary of the law: love God.... That change in language in turn fundamentally changes our relationship to God."

Is this claim borne out by the facts?

Terror in our hearts

Dr. Hart defines "fear" in the expression "the fear of the Lord," as being afraid, experiencing dread. In Deut. 28:66-67 he finds "a clear example of the fear of God." We read there: "You will live in constant suspense, filled with dread both night and day, never sure of your life. In the morning you will say, 'If only it were evening!' and in the evening, 'If only it were morning!' because of the terror that will fill your hearts and the sights that your eyes will see."



MARIAN VAN TIL

Jack Vos

This is a problematic example. First, the words are from the warning section of Moses' farewell sermon. Suppose you finance your son's university education. Since he has shown signs of irresponsibility, you tell him that if he wastes the money on partying and drugs, you'll cut him off. If he then says that you want him to be afraid instead of loving you, you will quickly correct him. You want him to love enough to be responsible! Moses' warning does not prove that God wants fear instead of love.

Secondly, the dread of which it speaks doesn't directly relate to God but to the Israelites' horrible punishment.

Third, in the non-warning sections of Deuteronomy the call to fear God is often placed side by side with the call to love him.

Reasons for fear

The meaning of "the fear of the Lord" differs according to context. When Moses recites the awe-ful manifestations of the Lord's presence at Mt. Sinai — the thunder, lightnings and shaking of the mountains — it means being so awestruck as to be afraid (even today, who wouldn't be?). Again, when people turn their backs on God, and refuse to repent, there is reason to be afraid of God: "Circumcise your hearts, therefore, and do not be stiff-necked any longer. For the Lord your God is God of gods and Lord of Lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the alien" (Deut. 10:16-18).

Then notice that the phrase is used as a parallel to love, obedience, and service: "And now, O Israel, what does the Lord your God ask of you but to fear the Lord your God, to walk in all his ways, to love him, to serve the Lord your God with all your heart and with all your soul, and to observe the Lord's commands and decrees?" (Deut.10:12).

What speaks decisively against Dr. Hart's view is the summary of the Ten Commandments in Deut. 6. It does not say, "You shall be *scared*" but "You shall *love* the Lord your God...." By quoting this passage, Jesus confirms love as the core response God has always wanted.

Here is another striking fact: Deuteronomy directly charges people to love God more often than it does to fear him. And along with that, over and again, the Lord calls not for formal obedience but for a response from the heart.

Thus Deuteronomy does not bear out Dr. Hart's contention.

How about the Psalms?

To understand the expression "the fear of the Lord," wonderful help is found in the Psalms. Their authors express the devotional life of Israel, the heart's response to the Lord. But the Psalms do not support Dr. Hart's contention either.

In 1949, Dr. B. J. Oosterhof published a detailed Dutch study on "The Fear of the Lord in the Old Testament." He concludes that in the Psalms the expression is used for:

a. awe of God because of his power (Ps. 33:8) or his anger (Ps. 76:8f.);

b. obedience to his commands, in worship and moral obligations;

c. trust in the Lord (Ps. 31:20; 33:18); and

d. love for the Lord (Ps. 119:132).

Here is a typical parallel from Ps. 145: "The Lord is near to all who call on him.... He fulfils the desire of those who fear him.... The Lord watches over all who love him, but all the wicked he will destroy."

Psalm 25 also provides a telling use of "the fear of the Lord." The poet knows well that he needs forgiveness for sins past and present. Yet he does not stand in dread of the Lord. Instead, there's surprising and wonderful intimacy : "The Lord confides in those who fear him he makes his covenant known to them." (vs. 14) "The fruit of forgiveness," says Ps. 130:4, "is the fear of the Lord." Here fear obviously does not mean *dread*,

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but *awe* that's filled with love, thanks and recommitment.

In the Psalms, fear as dread of God occurs, with a couple of possible exceptions, only in connection with living a life of wickedness. On the other hand, the fear of the Lord as trust, obedience and love occurs again and again. Twenty-seven times the psalmists mention "love for the Lord"; some even begin their psalm with a resounding "I love the Lord" (e.g., Ps. 18; 116:1).

"The starting point for understanding 'the fear of the Lord' is the holiness of God. That holiness is more than moral purity; it is "the radical otherness" of God in relation to his creatures."

The part of the Old Testament that comes closest to Dr. Hart's characterization is the Holiness Code in Leviticus with it's repeated, "You shall fear your God!" There the people are instructed to be afraid of God when contemplating the specific evils enumerated. *"You shall not curse the deaf or put a stumbling block before the blind, but you shall fear your God; I am the Lord"* (Lev. 19:14). But note that this fear is directly tied to sin, and thus does not prove his point.

The holiness of God

The starting point for understanding "the fear of the Lord" is the holiness of God. Writes Oosterhof: "Human fear of God does not have its primary or only cause in God's anger or punishment.... The primary cause of the fear of the Lord is the human awareness of ... the profound difference between man and God, what the OT call his holiness."

That holiness is more than moral purity; it is "the radical *otherness*" of God in relation to his creatures, the immeasurable distance between God and man" (Hosea 11:9). Before God in his holiness, human beings realize their creatureliness, smallness, unworthiness and sin.

Even apart from sin, the appropriate response to God is *awe*. In the overwhelming vision of Isaiah 6, the holiness of God fills the cherubim with profound awe. It has the additional effect on Isaiah of deep awareness of sin and helplessness.

That's why the first response to manifestations of the Lord's presence is fear (on the part of Abraham, Isaac, Jacob, Moses, Israel, Isaiah, Ezekiel). But the Lord's response is, over and again: "Fear not!" God's primary desire is for trust, awe, love and obedience.

Thus, where Dr. Hart speaks of *fundamental* change of biblical principle from *fear* to *love*, the facts from the Old Testament simply do not bear him out.

The deepening in the New Testament

It's true that there is a change from the Old to the New. God comes to us in the Word-become-flesh! Here is an unfolding of the depth and breadth of God's love not seen in the Old Testament. But as my professor of Old Testament, the late Dr. Nico Ridderbos, pointed out, that richer revelation of grace is paralleled by showing also the depth of God's judgment: "Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him" (John 3:36). For some reason Dr. Hart does not mention this latter feature of New Testament teaching.

What makes the issue even harder for Dr. Hart to prove is that New Testament *believers also* are said to fear the Lord. Acts 9:31 says of the church in Jerusalem that, "*encouraged by the Holy Spirit, it grew in numbers, living in the fear of the Lord.*" For one who holds that the fundamental New Testament principle in relating to God is love instead of fear, such references are troublesome.

Dr. Hart suggests that possibly their authors were still too steeped in Old Testament thoughts and expressions, and that later New Testament writers cleaned up such language. But what proof is there that later New Testament writers, such as John, "corrected" earlier ones?

If Dr. Hart points to the decision of the Council of Jerusalem, the reply is that the leaders there adopted an *interim pastoral solution* to assist the transition from life under the old covenant to the new. If he points to Paul's correcting Peter (Galatians 2), we need to note that Paul criticized Peter's behavior rather than his message.

How can Dr. Hart deny that fear plays a role in the New Testament response to God? What has happened to the holiness of God? Is God no longer the Creator, exalted above all creatures, far removed from all sin, the God of All Glory and Judge of All the Earth? When Jesus says, "*But I will show you whom you should fear: Fear him who, after the killing of the body, has power to throw you into hell. Yes, I tell you, fear him*" (Luke 12:5). Are we to understand that John, writing many years later, corrects him? The very thought leaves me in stunned silence.

There are other issues on which Dr. Al Wolters has already engaged Dr. Hart, to which, I believe, Dr. Hart, in his second article, gave no substantive response.

Obedience equals love

I have more questions, as well:

Are not God's commandments an expression of his love?

When obeyed from the heart, do they not in fact mean that one loves God and neighbor?

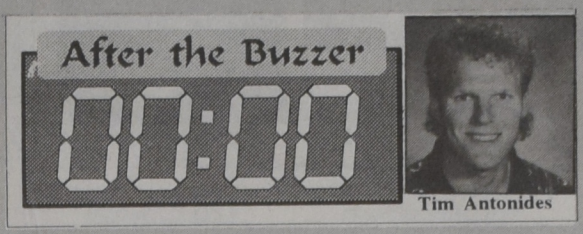
Then are not all these warnings (some very severe) expressions of God's passionate longing for fellowship with his fallen creatures?

What has happened to seeing the relation between the Old Testament and the New Testament as promise and fulfillment?

Yes, we need to ask how to live for the Lord in the full range of human life and activity in the 21st century. But to characterize the difference between the Old Testament and the New as one-sidedly as Dr. Hart does is not helpful, I believe. For its net effect can only be to make us short-change the depth of God's love in the Old Testament and undercut his holiness in the New Testament. For a new vision, surely we need both — as timeless principles.

Jack Vos is pastor of the First Christian Reformed Church of Barrie, Ont.

Into the bleachers



Sammy Sosa and Mark McGwire hit home runs for a living. They've done it well and they've done it often. As they entered the final week of the season they fought for the greatest home run title of the century. And McGwire ended with a bang — or rather two bangs — blasting two homers in his last game for the astonishing total of 70.

Normally, you have to give me smelling salts to be able to sit through a major league baseball game around this time of year. Other than in the occasional pennant race, in my view the guys are out there to secure next year's contracts, get their golf swing in shape, or slurp up the last remnants of chaw in their tobacco pouches.

This is a whole different ball game, though. Watching these two guys slug it out for the home run title has been a good show. A legion of baseball fans seems to agree. Whenever the Cubs or Cardinals play, the place is packed. From L.A. to Philadelphia, they stream through the entrances and into the stands looking for a memory that they'll be able to verbally re-create to their friends, kids, and kids' kids. At home too, fans are turning in to watch baseball history as it unfolds with a swing of the bat.

Keeping a clear view

There is another game being played here, and it's every bit as noteworthy. It's also just about as old as the world of pro sports. What we have is tension. On the one hand, there are people in our culture who frantically search for identity in their heroes, while on the other hand there are athletes who desperately want to keep some semblance of their own identity. So far, Sosa and McGwire have managed themselves remarkably well.

Mark McGwire, for example, has always been a solid player. In fact, he's been downright great. Somehow, though, his name has been often lost in the shuffle. The way he talks, though, it almost seems like that's the way he'd prefer it. He's never pompously reveled in the glory of being a great ball player. Setting a new home run record this year must be the ultimate test for any self-respecting guy who regularly steps up to the plate. He's handling it quite well.

Suddenly, McGwire is everybody's hero; he's an all-American role model. How do you handle pressure like that? Here's how he handled it in an interview: "A role model isn't somebody who 'puts up numbers.' A role model is a person who lives his life right. Everybody on this earth makes mistakes. People who are role models overcome their mistakes and become good people." Sounds almost reformational!

Abiding obsession

Somehow, above all the screaming insanity and maniacal obsession of this home run race, both McGwire and Sosa have managed to remain just as they always were, a couple of good guys having fun. I'm not sure this is such an easy thing to do. When people are glorified and romanticized over and over again, the possibility exists that they can lose touch with the people and the qualities that got them there in the first place.

There is so much rich material here. The context, past and present, is full of flavor and drama. While we've been watching it, these two guys have been contending with a North American society that wants to dissect and pay homage to them. It is a society that has essentially given up an image-bearing identity and replaced it by living vicariously through cultural icons of all shapes and sizes, athletic and otherwise. These guys just happen to fit the bill.

Tim Antonides teaches Grade 5 and coaches basketball at Surrey Christian School, Surrey, B.C.

Church press quotes

Rev. Jacob Kuntz

No more Catholic schools in Newfoundland

Last year the people of Newfoundland voted overwhelmingly in a referendum in favor of the abolition of the province's denominational education system. Catholic schools are now gone. But that has created a whole new situation for the Roman Catholic Church in that province. How will Catholic children get a Catholic education? The **Catholic New Times** *of Sept. 13 tells us a bit about the challenge now faced by church and parents.*

"This time last year marked the beginning of the end for Catholic schools in Newfoundland — on Sept. 2, voters gave an overwhelming 'yes' in a referendum calling for the abolition of the province's dominational education system.

"It's now a year later, and that non-denominational public school system is a reality. No more Catholic schools where children are taken out of class *en masse* for a trip to church for First Penance; no more masses in the gymnasium; no more classroom visits from the bishop to talk about Confirmation.

"'As far as we're concerned, the opportunity to provide Catholic catechesis in the school system has been extracted totally,' says Bishop Faber MacDonald of the Grand Falls diocese. 'Secondly, even if there are some provisions for "religion," whether it is the so-called government course, or religion from Catholic text-books, the Catholic bishops no longer have jurisdiction over that issue. We don't know who will be teaching our children.'

"MacDonald adds that his diocese has begun to address the education question at its pastoral leaders' meetings.

"'At the present time, it seems that all we can do for the next year or so is call forth the parents of the children who will need preparation for sacraments,' he explains. 'We will do everything possible to provide resources to try and help the parents.'

"The bishop adds that the question of catechesis for Catholic students will have to be addressed parish by parish. There are a number of catechists, he says who have been teaching children over the years in this educational system and who are a 'precious resource' that can be mobilized to help the parents.

"The direction of Newfoundland's education system was set last year, but, as it took months for defeat of court action by the Catholic church seeking to overturn the referendum results, only now is the catechetical education being addressed."

Bill Clinton, repentance and forgiveness

We could expect that Dr. John Redekop, whose opinion on relevant issues is appreciated by many both inside and outside his Mennonite Brethren Church, would have his say about the Clinton-Lewinsky affair. He spoke his mind in the Sept. 8 issue of **ChristianWeek.**

Redekop does not have one good word for the attitude of the president whom he called "unrepentant" and "hardened." Redekop concludes:

".... Many of Clinton defenders have repeatedly underscored the alleged privacy of the president's moral turpitude. That rationalization constitutes one of the greatest misrepresentations of this entire sorry tale. The transgression was personal but that fact does not make it private. This predatory behavior involved a public leader seducing another public employee on government property and, apparently, during hours of public duty. That liaison is very legitimately a public concern.

"Two additional points warrant emphasis. First, any teacher or professor who seduced a student; any physician who had a physical liaison with a patient; any lawyer who repeatedly violated a client sexually would have been fired or suspended immediately. A privacy argument would not go very far. Numerous actual cases attest to this fact. And yet the U.S. President is not held to such a standard of behavior. This is lamentable.

"Finally, and perhaps most importantly, Clinton is the first U.S. president to benefit in a massive way from the advanced moral degeneration of American society. The bulk of the public no longer holds leaders to fundamental morality. That's the greatest tragedy of all. In the U.S., apparently, and perhaps also elsewhere in Christendom, the rejection of traditional Judeo-Christian morality has made the crucial transition from a minority to a majority view. Making the trains run on time is now, it seems, all that really counts. Machiavelli would have understood and nodded approvingly."

Native abuse lawsuits

Recently the United Church, along with the government, was found liable for abuses at former residential schools. However, it's not only the United Church. Other denominations face the same issue — the Anglicans, Presbyterians, Roman Catholics. (See **Anglican Journal,** *September 1998).*

The following passages are by Kathy Blair, staff writer for the **Anglican Journal:**

"Closing arguments will be heard beginning Sept. 28 in the residential schools case in Vancouver in which Floyd Mowatt is suing the Anglican Church and the federal government for abuse he suffered at the hands of a former child-care worker.

"But recent events indicate the Anglican Church itself may be a long way from seeing any sort of closure to the residential schools issue, as a number of other lawsuits have been filed against it in the last few months.

"There are signs, however, that ongoing talks between Native groups, the government and the churches may eventually lead to a way out of the quagmire of lawsuits.

"Both [government and churches] have also established healing funds, as have the other churches who were involved in the 80 residential schools over the years — the Roman Catholic Church, the United Church and to a lesser extent, the Presbyterian Church.

"Those responses haven't been enough for some natives who report being brutally assaulted by the people who were supposed to be educating and caring for them during their formative years.

"The last year has seen a mushrooming of the number of lawsuits against the churches and the government. A successful judgment against the United Church and the government in June may encourage more claims.

"The United Church is appealing the judgment that found it and the federal government vicariously liable for abuse suffered by natives at a Vancouver Island residential school. The church acknowledges the wrongs that went on at the school but says the government, not it, should be held liable. The judge has yet to rule on damages.

"The appeal has triggered anger among some natives who accuse the church of evading its responsibilities. It's an image problem the Anglican Church also faces while it defends itself against lawsuits launched by natives, at the same time proclaiming its support.

"While the parties may differ over who owes that, everyone seems to agree that costly and time-consuming lawsuits which can serve to revictimize the victims are not the way to resolve the issues."

'The national interest'

In the **Catholic Register** *of August 24/31 we found an editorial commentary (under the above title) on the recently held meeting of Canada's 10 provincial premiers. The writer is thankful that the premiers showed restraint in what they demanded from the federal government and thereby put the national interest first.*

"The portents were ominous for the annual two-day gabfest held by Canada's provincial premiers. It appeared as if, for once, all 10 premiers had formed a united front to wrest from Ottawa what little power it had left to run the country.

"Fortunately, the worst never happened. Wisdom prevailed as the premiers, perhaps divided on a radical list of demands for even greater decentralization, decided only to ask the federal government to restore some $6.2 billion in spending the Liberals had cut from annual transfer payments for health, post-secondary education and social assistance since 1995.

"Whatever Ottawa decides to do, the premiers' prudence is a relief. Canada is already one of the world's most decentralized nations. Most of the power over people's lives is in the hands of the provincial governments. Yet Ottawa has traditionally held the lion's share of the tax-raising power; it is this split between responsibility and ability to pay for it that has created much of the ongoing tension in federal-provincial relations.

"Only the federal government can speak for the entire country. Our history is rife with examples of provinces beggaring their neighbors out of self-interest.... It is our ability to work together as Canadians that makes us a nation. We have vested Ottawa with the role of ensuring that we can work together.

"The premiers have made a restrained and reasonable request (not demand). Jean Chretien can now show leadership by meeting this request while keeping a firm hand on spending to ensure all Canadians benefit."

Jacob Kuntz is a retired Christian Reformed pastor who lives in Brampton, Ont.

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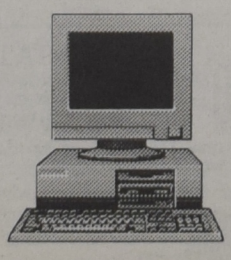

Births

VOS-VANDENBERG:

"For you created my inmost being, you knit me together in my mother's womb" (Ps.139:13).

Willem and Tineke Vos praise the Lord for the safe arrival of their first grandchild

TAYLOR NICOLE

born Oct. 1, 1998.

A beautiful, healthy daughter for Wilfred and Jenny-Lynn Vos. Eighth grandchild for Bill and Ann Vandenberg.

Parents' address: 4480 Victory Court, Burlington, ON L7L 6J6

Birthdays

BIERSTEKER:

The Lord willing we hope to celebrate the 90th birthday of

MRS. GRACE (GEERTJE) BIERSTEKER
(nee WAGENAAR)

on Oct. 11, 1998.

We thank the Lord for so many years he has given Mom in good health.

Her thankful children:
Annie & Bert deBruin
Claude & Anne Biersteker
Simon & Lois Biersteker
Dick & Greta Biersteker
John & Sue Biersteker
Also 17 grandchildren and 32 great-grandchildren.

Address: 7900 McLaughlin Rd. S., CT 404, Brampton, ON L6Y 5A7

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OAKVILLE, Ont.: Oakville Christian School requires a teacher for a **Senior Kindergarten maternity leave, February to June, 1999.** Consider joining a team of caring and dedicated Christian educators. Send your resume, statement of faith and letter of application before November 1, to:
Mr. Herb Goodhoofd, Principal, Oakville Christian School, 112 Third Line, Oakville, ON L6L 3Z6

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Qualified applicants forward resume, references and statement of educational philosophy to:
Peter Van Huizen, Principal, 22702 - 48 Ave., Langley, BC V2Z 2T6; phone (604) 533-0839, fax (604) 533-0842.

Anniversaries

1953 September 25 1998

"If your presence does not go with us, do not send us up from here" (Exodus 33:15).

With great thankfulness to the Lord the family of

CASE and ALICE VANDERSPEK

celebrate with their parents their 45th wedding anniversary.

We wish you many more blessings.

With love,
Cathy & Peter Kralt
Anita, Michael, Jacob, David, Corinna
Neil & Janet VanderSpek
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We invite family and friends to join us for an open house celebration on Oct. 24, 1998, at John Knox Chr. School in Woodstock, Ont., from 3-5 p.m.

Home address: R.R. #2, Tavistock, ON N0B 2R0

Obituaries

1916 - 1998

"For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus" (Romans 8: 38, 39).

On Tuesday, Sept. 22, 1998, the Lord took unto Himself our precious wife, mother, grandmother and great-grandmother

TETJE POSTMA-DEGRAAF

in her 82nd year.

In her last hours Mom sang "The Lord is my Shepherd." We take comfort in knowing that she is now "dwelling in the house of the Lord forever."

Beloved wife for just over 60 years of Herman Postma.

Dear Mom of:
Ann & John deHaan — Strathroy
Willem (deceased)
Alice & Frank Winters — London
Evelyn & John Kreeft — Sarnia

Loving grandma of Ed, Harold, Ron, Andy & Monique, Rick, Julie, David, Sonya, Sandra & Tyler, Anita, Ryan, Matt.

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Correspondence address:
80 Maitland Terrace, Strathroy, ON N7G 1L3

Obituaries

Oudega St. Thomas
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JOHN H. TADEMA

Our dear husband, father and grandfather passed away to be with His Lord.

Safe in the arms of Jesus was John's slogan during his long illness!

Loved husband of Anne Tadema (Valstar).

Dear father and grandfather of:
Joyce & David McAllister — St. Thomas
Gwen, Melissa, Jessica, Debbie & Theo, Shawn, Christopher, Brandon
Harold & Sylvia Tadema — St. Thomas
Scott, Jennifer, Brent, Alex
Linda & David Pinkerton — Aylmer
Jake, Holly
Special grandfather to David, Elisabeth, Donny.

No Fear
When life fades away
I shall not know fear
For in that last hour
My God will be near
Just think of the joy
When, after all odds
I grope for a hand
And find it is God's

Author unknown.

Correspondence address: 46 Park Avenue, St. Thomas, ON N5R 4W1

On Sept. 28, 1998,

ALICE VANDERVELDE

passed away peacefully and went to be with her Lord at the age of 85 years.

She is survived by her loving husband of 61 years, John.

Four sons:
Jake (Tineke)
George (Beatrice)
Harry (Margaret)
John (Karin)

One daughter:
Sandee (Dave) Wilhelm

24 grandchildren and 21 great-grandchildren, two sisters, Rik Goeree and Catreintje Keilema, both in the Neth., a son-in-law, Cor Van Der Vinne and his wife Elizabeth Kroon.

Alice was predeceased by her daughter, Freda Van Der Vinne in 1992.

A memorial service was held at the Westend Chr. Ref. Church in Edmonton on Friday, Oct. 2, 1998.

Correspondence address: John Vandervelde, 11516 - 122 Street, Edmonton, AB T5M 0C1

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For sale: SJOELBAKKEN: Dutch shuffleboards, hardwood, heavy duty. ($135 Cdn., $125 U.S., shipping incl.). **D. & J. Koomans, R.R. 3, Chatham, ON N7M 5J3. (519) 351-7667; www.jra.on.ca./sjoelbak**

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Rick Delau, Search Committee
Houston Chr. Ref. Church
Box 6, Houston, BC V0J 1Z0
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Ren Siebenga
c/o Toronto District Chr. High School
377 Woodbridge Avenue
Woodbridge, ON L4L 2S8
e-mail: rsiebeng@tdchristian.on.ca

Church News

Christian Reformed Church

Calls accepted:
— Calvary CRC, Chatham, Ont., **Candidate Stephen Baarda**
— Bethel CRC, Saskatoon, Sask., **Rev. Bruce Leiter** of Luverne, Minn.
— Covenant CRC, Barrie, Ont., **Candidate Philip Apoll.**

News from Classes:

— **Classis Niagara** will meet, D.V., **January 20, 1999, at 9:00 a.m.** in the Bethany CRC, Fenwick, Ont. All materials must be in the hands of the Stated Clerk before November 27, 1998 -
John teBrake, S.C.
— **Classis British Columbia, South-East.**, on Sept.18, 1998, with the concurring advice of the Synodical Deputies, examined and admitted **William Kempkes** into the ministry of the Word in the Chr.Ref.Church. Congratulations to William and Sue. We wish them the Lords richest blessings as they serve Christ in ministry at the CRC of Vernon, B.C. - Gerrit J. Veeneman, S.C.

New Address:
— **Rev. S. John Gerrits**, P.O. Box 21119, Orchard Park P.O., Kelowna, BC V1Y 9N8

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Box 358, New Dundee, ON N0B 2E0

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Calvin College is a Christian college within the Reformed tradition of historic Christianity and is an equal opportunity employer. The college encourages the application of women and minority candidates. Interested applicants should forward a letter stating qualifications and curriculum vitae to:
Dr. L. Steginк, Department Chair, Education Department, Calvin College, 3201 Burton, S.E., Grand Rapids, MI 49546, by Nov. 1, 1998, or until the position is filled.

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We are seeking an enthusiastic Pastor who will lead and equip us to serve Christ. Please send a letter of interest to the **Search Committee, c/o Mr. Hans Kloet, 1568 Frontenac Pl., Burlington, ON L7P 1M6, (905) 336-7184**

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Deadline: Nov. 9, or until filled. Direct inquiries and applications to:

Redeemer College
Dr. M. Elaine Botha
Vice-President (Academic)
e-mail: ebotha@redeemer.on.ca

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Christian University Education

Biology Position Opening

The King's University College, a Christian liberal arts college offering 3- and 4-year B.A. and B.Sc. degrees and 2-year after degree B.Ed., invites applications from women and men for a full-time tenure track position in biology. The successful candidate must demonstrate graduate level course work and competence to teach courses in Vertebrate Physiology, Genetics, Human Anatomy and Physiology, and Introductory Biology. In addition, he or she must be able to teach several of the following courses: Molecular Cell Biology, Microbiology, Vertebrate Zoology, and Ethology. Supervision of senior research projects will also be required. The successful candidate will join a department in which biology is taught from a historical and theoretical perspective that emphasizes foundational and ethical commitments and that challenges students to develop a stewardship perspective. An interest in the relationship between biology and other academic disciplines is an asset. Research is required of all faculty. Agreement with the University College's Christian Statement of Faith and Mission Statement is required. In accordance with Canadian immigration regulations, this advertisement is addressed first to Canadian citizens and permanent residents. The College encourages all qualified female and male candidates, including visible minorities to apply. **Deadline: January 15, 1999.** Starting date: July 1, 1999. Starting salary: $37,000 and up with a generous benefit plan.
Send application letter, curriculum vitae, copies of transcripts, and three referee's names to **Dr. S. Keith Ward, Vice President Academic, The King's University College, 9125 - 50 Street, Edmonton, AB T6B 2H3, Telephone (403) 465-3500, e-mail: skward@kingsu.ab.ca. Web: www.kingsu.ab.ca**

Classifieds

Miscellaneous

What if one day next week you couldn't Walk?

Or maybe you couldn't speak clearly. Or your vision was blurred. That's what it's like to live with multiple sclerosis, an unpredictable disease of the central nervous system. Things you take for granted can become impossible and you don't know when or where or if it will strike again. But the research and services programs of the Multiple Sclerosis Society of Canada are providing some answers. With your help, we can connect with a cure.

1-800-268-7582

Multiple Sclerosis Society of Canada

Job Opportunities

THE KING'S UNIVERSITY COLLEGE
Christian University Education

Planned Giving Officer

The King's University College is an independent degree-granting Christian university college raising significant annual private donations. To secure the financial future of the institution, there is an immediate opening for a Planned Giving Officer.

You will be responsible for the development and implementation of a planned giving program for the College. Key areas of responsibility include identifying and developing relationships with major donors, foundations and corporations; co-ordinating the planned giving program with other college fund raising initiatives; assisting with the establishment of policies and procedures for planned giving; promoting and marketing of the various planned giving instruments among the College supporters.

Reporting to the Director of Development, the ideal candidate will have a university degree or equivalent professional designation and a minimum of three years experience in planned giving or a related field such as major gift fund raising, law, accounting, trust administration, life insurance or financial planning. Familiarity with planned giving instruments and related tax laws is preferred.

The successful applicant must assent to the College's Statement of Faith. He/she will be a self-starter with strong written and verbal communication skills. Considerable travel is required. Salary is commensurate with experience and qualifications. Excellent benefits package available.

Please submit your resume to:
Ms. Coby Benoit, Director of Development
The King's University College
9125 - 50 Street. Edmonton, AB T6B 2H3
Phone: (403) 465-8311; Fax: (403) 465-3534
E-mail: cbenoit@kingsu.ab.ca

Needed as soon as possible
Special Ed/Resource Teacher
BA/BEd or Spec Ed Coursework
(JK/SK - Gr. 8 -130 students)

Where? On shores of Hudson Bay and mouth of Severn River. At tree line in Northern Ontario.
Necessary Skills: Common sense, love of children, family, willingness to develop cross-cultural Cree understanding of the community and environment. Willing to initiate and organize teaching strategies for exceptional students along with classroom teachers and paraprofessionals.
Rewards: 1) Personal, professional and remunerative; 2) Subsidized modern accommodation; 3) 2 paid fly-in trips a year; 4) Possibility (if chosen) shared group pension plan, supplemental health, dental etc. benefit plan.
Contact: Dr. Hike van der Wal, Principal Wasaho First Nation School
Fort Severn, ON P0V 1W0
(807) 478-2590 (school); (807) 478-1084 (home); (807) 478-2573 (fax) or
Mr. Matthew Kakekaspan, Director of Education
Fort Severn, ON P0V 1W0
(807) 478-2572 (office); (807) 478-1196 (home); (807) 478-1103 (fax)

Job Opportunities

THE KING'S UNIVERSITY COLLEGE
Christian University Education

Philosophy Position Opening

The King's University College, a Christian liberal arts college offering 3- and 4-year B.A. and B.Sc. degrees and 2-year after degree B.Ed., invites applications from women and men for a full-time tenure-track position in philosophy. The successful candidate must demonstrate graduate level course work and competence to teach upper-level courses in philosophy of natural and social sciences and history of philosophy (modern, contemporary continental). He or she will also teach introductory undergraduate philosophy which, as part of the College's required core, introduces foundational issues and articulates a Christian approach to philosophy. Research is required of all faculty. Agreement with the University College's Christian Statement of Faith and Mission Statement is required. In accordance with Canadian immigration regulations, this advertisement is addressed first to Canadian citizens and permanent residents. The College encourages all qualified female and male candidates, including visible minorities to apply. **Deadline: December 15, 1998.** Starting date: July 1, 1999. Starting salary: $36,000 and up with a generous benefit plan. Send application letter, curriculum vitae, copies of transcripts, and three referees' names to
Dr. S. Keith Ward, Vice President Academic, The King's University College, 9125 - 50 Street, Edmonton, AB T6B 2H3, Telephone (403) 465-3500; e-mail: skward@kingsu.ab.ca. Web: www.kingsu.ab.ca.

Miscellaneous

Committee "Netherlands Bazaar"
needs your assistance

FOOD PARCELS

A year ago this October, the Dutch-Canadian community gathered at the Netherlands Bazaar to raise money for needy families of **Dutch descent** across Ontario. During Christmas 1997, the Committee "Netherlands Bazaar" was able to use part of the raised funds to distribute 410 much-needed food parcels at a total cost of $37,000. In addition, $20,000 was used, this summer, to send 137 disadvantaged children to a summer camp.

If you know of any family of **Dutch extraction in Ontario, in extremely difficult financial circumstances**, we would appreciate hearing from you before **Tuesday, Nov. 17, 1998.** We want to surprise them with a food parcel before the festive season begins. Please note that we must know the number of family members, the ages of the children and the reason why they should receive aid. We must also have the name and telephone number of a contact person who can verify this information. **All submitted names will be kept in strict confidence.**

Forward all letters to:
Committee "Netherlands Bazaar"
Attn.: Mrs. G. Spaans
15 Pavilion St., Unionville, ON L3R 1N8

The following committee members may also be notified by phone: **Ge Spaans (905) 477-1243, Lia de Groot (905) 878-1040, Bets Speelman (416) 742-1172, or Jenny Olthof (416) 282-9228.**

You can also help by making handicrafts for the **next Bazaar** to be held on **Saturday, Oct. 16, 1999.**

Please join us once again in this worthwhile endeavor!

Thank you!
Committee "Netherlands Bazaar"

— advertisement —

What is *Breakfast for Learning*?

(NC)—*Breakfast for Learning* is the only national, non-profit organization specifically focused on the school nutrition issue. It was formed in 1992 to address the needs of hungry children. The vision is that *"every child in Canada goes to school well nourished and ready to learn."* For more information on how to start a child nutrition program in your school or community call 1-800-627-7922.

- News Canada

BREAKFAST FOR LEARNING
Canadian Living Foundation

ENVIRO*facts*...
(NC)—Human activity continues to threaten species of wildlife worldwide: 11 percent of all bird species and 25 percent of mammal species are at risk. Canada has a better record, however. For example, 3.5 percent of Canadian mammals are at risk and no known species have become extinct in the last 10 years.

Classifieds

Events

An evening with Barbara Coloroso

Parenting With Wit and Wisdom
Thursday, October 29, 1998 @ 7:30 p.m.
Redeemer College, Ancaster, Ont.

She's witty and wise, she's compassionate and sensible. Barbara Coloroso — a world renowned educator, author of Canada's #1 best-seller, *Kids Are Worth It — Giving Your Child the Gift of Inner Discipline* and expert on parenting will present a two-hour, rapid-fire delivery richly laced with humor, insight and caring.

This evening's a must for parents, educators, day-care workers, grandparents, baby-sitters, care-givers and youth workers.

Advance ticket purchase recommended.
Tickets $10.00. General admission.
Call Ena (905) 574-2561

Miscellaneous

EH JJ SHOW
Christian TV Entertainment

Times: Vision TV
Cable Network
Thursday mornings
6:30 a.m. ET & PT
7:30 a.m. MT & AT
Also CJIL-TV
(The Miracle Channel)
Lethbridge, Alberta
9:30 a.m. and a repeat in evening
Sponsored by Voortman Cookies
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Events

50th Anniversary Celebrations

Ebenezer Christian Reformed Church, Jarvis, Ont.

Celebration Evening
Date: Friday, Nov. 27, 1998
Time: Social Hour 6:30 - 7:30, program 7:30 p.m.
Place: Port Dover Community Centre
St. George Street, Port Dover, Ont.
Join us for an evening of celebration and thankfulness to God.

Saturday Brunch
Time: 10:30 a.m.
Place: Ebenezer Church in Jarvis
This will be a time to reminisce with former and present members.
Sunday worship services on Nov. 29, 1998, at 10 a.m. and 7:30 p.m. with former pastors and special music.
Please call (519) 587-5069 by Nov. 21 to reserve your brunch tickets.

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Oct. 9-Dec. 9 CPJ's 35th Anniversary Celebrations - attend an evening of thankfulness and reflection. Call CPJ at (416) 979-2443 or 1-800-667-8046 for info. about your area's event. **Oct. 9: Sarnia, ON; Oct. 13: Kingston, ON; Oct. 17: Halifax, NS; Oct. 21: Ottawa, ON; Nov. 4: Winnipeg, MB; Nov. 5: Regina, SK; Nov. 6: Edmonton, AB; Nov. 7: Calgary, AB; Nov. 9: Smithers, BC; Nov. 10: Vancouver, BC; Nov. 11: Victoria, BC; Nov. 12: Abbotsford, BC; Dec. 4: Toronto, ON; Dec. 8: St. Catharines, ON; Dec. 9: London, ON.**

Oct. 10-31 (exc. Sundays) Art Exhibit by Matth Cupido at Redeemer College Art Gallery, **Ancaster**, Ont. Theme: "Job, Companion of God." The artist looks at the joy and the suffering of God's righteous servant, Job. Info.: (905) 648-2131.

Oct. 17 "A Day of Encouragement and Training" (for deacons, elders and other caregivers) at Hamilton District Chr. High School, **Ancaster**, Ont. Theme: "Follow the Way of Love!" Featuring 54 workshops, including special sessions for elders and caregivers. Also six workshops geared especially towards persons with a disability and their caregivers. Cost $40. Contact your deacons for a registration form, or call Diaconal Ministries at (905) 646-4511. (#)

Oct. 17 York Music Fest, featuring from Holland: Martin Zonnenberg (organist) and Marjolein de Wit (flutist), and from Canada: Willem van Suijdam (organist) and Heather Harpell (soloist), at 7:30 p.m., Maranatha CRC, **York**, Ont. Info.: (905)_772-3700.

Oct. 17 "Break the Silence," a one-day conference to inform and educate people on the effects of pornography, presented with the support of the Alliston Christian community. From 8:15 a.m. to 5 p.m., at the Banting Memorial High School, 203 Victoria St., E., **Alliston**, Ont. For info. and to register call (705) 435-3893. (#)

Oct. 18 Maranatha Chr. Ref. Church, **St. Catharines**, Ont., is celebrating "50 years of Chr. Ref. presence in the Niagara Peninsula." All former pastors, former members and friends are invited to attend a special thanksgiving service at 3:30 p.m. For info. call (905) 934-0631 or (905) 937-0314. (#)

Oct. 22-25 Organ Concert/Hymn Sing, with Dutch organist Sander van Marion , The Ottawa Carleton Male Choir (Brockville, Ottawa & Kingston) and brass musicians. **Oct. 22**: 8 p.m., First Presb. Church, **Brockville**, Ont.; **Oct. 23**: 8 p.m., St. Andrew's Presb. Church, **Ottawa**, Ont.; **Oct. 24**: 8 p.m., St. George's Cathedral, **Kingston**, Ont.; **Oct. 25**: 7:30 p.m., King St. United Church, **Trenton**, Ont. Free-will offering. Info.: (613) 224-1597. (#)

Oct. 24 Cornerstone Bible Institute presents flute, piano and organ benefit concert at 8 p.m., Central Presb. Church, Queen's Square, **Cambridge** (Galt), Ont. Featuring Marjolein de Wit and Martin Zonnenberg, both from the Netherlands, plus organist Willem van Suijdam. Tickets/info.: (519) 650-0012. Also attend CBI's annual fundraising dinner at 7 p.m., Friday, Oct. 23, at the Community CRC, **Kitchener**, Ont. Speaker: Rev. Dion Marshall. (#)

Oct. 24 Annual Arts & Crafts Festival from 9 a.m. - 5 p.m. at Jubilee Fellowship CRC, 13 Wilholme Dr., **St. Catharines**, Ont. Admission: $1. Refreshments, lunch and dessert available. Don't miss this exciting event! Info.: (905) 687-3372.

Oct. 24 Giant Bazaar at Trinity Chr. School, 650 Walkers Line, **Burlington**, Ont., from 10 a.m. - 4 p.m., followed by an auction at 6:30 p.m. For info. call (905) 332-3886.

Oct. 26 Senior Citizens' Day, 10 a.m. - 3 p.m., at Redeemer College, **Ancaster**, Ont. Speaker, luncheon and musical program. To register, call (905) 648-2131. $12 reg. fee includes lunch.

Oct. 28 Dutch organist Sander van Marion in concert with the 135-voice Hosanna Choir, directed by Herman den Hollander. At 7:45 p.m., Mount Hamilton CRC, **Hamilton**, Ont. Tickets & info.: (905) 648-3170.

Oct. 29 Barbara Coloroso - "Parenting with Wit & Widsom," Redeemer College Auditorium, **Ancaster**, Ont., $10. General admission. For tickets call Ena (905) 574-2561. (#)

Celebrating 35 Years of Promoting Public Justice

Citizens for Public Justice invites you to join us as we reflect back, give thanks, look to the future, and recognize retiring national public affairs director, Gerald Vandezande. Gerald will be speaking on, "Faith Perspectives and National Priorities: Seeking Justice into the 21st Century".

Abbotsford, BC. Abbotsford Christian Secondary School, 35011 Old Clayburn Road, Thurs., Nov. 12, 7:30 p.m. Call: Margie Oevering (604) 853-9863.

Calgary, AB. Wildwood Community Association, 4411 Spruce Drive S.W., Sat., Nov. 7, 7:30 p.m. Call: Warren Piers (403) 286-8885.

Edmonton, AB. Edmonton Christian High School, 14304 109 Ave. Fri., Nov. 6, 6:30 p.m. **Banquet - $15.** Call: John Pater (403) 420-1175.

London, ON. Good News Christian Reformed Church, 476 Clarke Road, Wed., Dec. 9, 6:30 p.m. **Banquet - $20.** Call: Peter Vanderley (519) 473-4055.

Ottawa, ON. St. George's Anglican, 152 Metcalfe Street, Wed., Oct. 21, 7:30 p.m. Call: Kathy VanderGrift (613) 820-0272.

Regina, SK. Indian Metis Christian Fellowship, 3131 Dewdney Ave. Thurs., Nov. 5, 7:30 p.m. Call: Bert Adema (306) 352-3254.

Smithers, BC. Bulkley Valley Christian School, 3575 14th Avenue, Mon., Nov. 9, 7:30 p.m. Call: Frank Rhebergen (250) 847-9992.

St. Catherines, ON. Covenant Christian Reformed Church, 278 Parnell Road., Tues., Dec. 8, 7:30 p.m. Call: CPJ 1-800-667-8046.

Toronto, ON. Location: TBA, Fri., Dec. 4, Evening. Call: CPJ (416) 979-2443.

Vancouver, BC. Vancouver Christian School, 3496 Mons Street, Tues., Nov. 10, 7:30 p.m. Call: Ray Geurkink (604) 877-2230 or (604) 255-7733 ext 26.

Victoria, BC. Christ Community Church, 3897 Holland Avenue, Wed., Nov. 11, 7:30 p.m. Call: Jeff Loenen (250) 744-5987.

Winnipeg, MB. Home Street Mennonite Church, 318 Home Street, Wed., Nov. 4, 7:30 p.m. Call: Aiden Schlichting-Enns (204) 772-6933.

- Mark Your Calendars. Bring a friend! -

Russia's clergy struggle with economic crisis

Tatiana Titova

MOSCOW (Keston) — The collapse of Russia's banking system has affected everyone, both Russians and foreigners living in Russia, but it has affected each differently.

Ironically, the organizations which turn out to have been best-prepared are those which in the past expected nothing but oppression from the Russian system.

The least well-prepared are the organizations which had long since reached understandings with the authorities for mutual co-operation and which had thus come to trust the state. A special category — those religious organizations which exist on the basis of Western support — have not suffered at all.

As compared with most secular institutions, religious bodies have turned out to be better prepared because of their long-established tradition of not exposing their income to public scrutiny. Their expenses have, likewise, been met not by means of easily traced bank transfers, *but by quiet payments in cash.*

TRAVELPIX FROM FPG

Moscow's Red Square.

During the years of the Soviet regime this tradition, for obvious reasons, only grew stronger.

Some are in good shape

The newer religious bodies which have appeared during the last decade had to show their bank account numbers when they applied for state registration, but they usually kept only the tiniest sums in those accounts since people made fearful by many years of religious persecution conducted all payments in cash. Some "prudent" heads of religious organizations decided to keep their money in private bank accounts; in retrospect, a huge mistake.

Representative bodies of foreign religious organizations, as Keston learned from an employee of a large American religious organization, acted quickly to withdraw all the money in their accounts, down to the last kopeck. "We are in good shape," he said, "we even have hired new staff."

Of course, many religious organizations now rely on secular sponsors. Many of the Russian banks and firms which were providing money for the construction of churches, chapels or rectories suddenly no longer exist, unlike foreign sponsors.

Black market

So what can we expect? Banking specialists from one of the few banks to have survived the recent avalanche told Keston that they expect a return to the old system of the Soviet period when individuals were not legally allowed to exchange roubles for hard currency. A firm exchange rate will be established for converting dollars which have been deposited into bank accounts and which are to be sold to the state.

Whether or not this measure improves the health of the economy, it will shrink the flow of dollars from the West to Russian religious organizations. It will become possible to monitor every dollar in these flows, and this will be unwelcome to many. This measure will immediately give birth to a black market in hard currency, say observers, including the earnings of the corrupt structures which play no small part in the economy of today's Russia.

Yet another problem made more acute by the banking crisis is that of relations between the centre and the regions. Some regions have taken an unprecedented decision to conduct their financial operations completely outside the official banking system.

On September 17, the governor of Krasnoyarsk province, Alexksandr Lebed, met with Prime Minister Primakov to discuss the future demarcation of powers between the centre and the regions.

If in the past local leaders always had to take the centre into account because of their financial dependence on Moscow, now the collapse of the banking system has made the powers of local leaders almost unlimited.

'Always something to spend money on'

What problems face the church in this crisis? Fr. Antoni Gei, pastor of the Roman Catholic parish of Saints Peter and Paul, says "the fundamental problem is poor people. They are flooding into the church to beg for help. We could collect clothing and food for these people, but we don't have a place to store such things and from which to distribute them.

"Immediately the problem of repairs would arise — nobody wants to do anything, builders refuse to work because nobody has any idea how much a construction project would cost."

Moscow's Roman Catholics have only the small, dilapidated Church of St. Louis and the Church of the Immaculate Conception, which was used as a factory during the Soviet period and which is now being restored. The cathedral church of Saints Peter and Paul has still not been returned to believers.

Orthodox priest Goergi Edelshtein told Keston: "The crisis doesn't affect me — I don't have any money at present because I managed to spend it all on repairing my church and on the nine ex-convicts who live with me. There's always something to spend money on."

No allies

Duma aid Lev Levinson predicts:

"Politically things will not get worse, but economically it depends on the situation in the banking sphere. As for religious organizations, the Primakov government will be neutral toward the Patriarchate."

Asked by Keston to comment on the appointment of the communist Maslyukov as first vice-premier, Levinson replied, "As distinct from Chernomyrdin, the government of Maslyukov will not lobby for the interests of the Patriarchate. Things were quite different with the previous government: whenever they engaged in robbery, the Moscow Patriarchate stood first in line.

"The Russian Communist Party has cold relations with the Patriarchate. Of course, the nationalistically inclined Zyuganov has connections with certain forces within the Moscow Patriarchate, but as a whole they are not allies."

Shatter silence on suffering Christians, says head of prayer organization

Dan Wooding

ARLINGTON HEIGHTS, Ill. — Recent disturbing reports of worldwide violence against Christians have prompted Steve Haas, president of Prayer for the Persecuted Church to issue an urgent appeal to "Christ-followers" in America and around the world, to pray and speak to their churches and government on behalf of the persecuted church internationally.

"These Christians have harmed no one, haven't committed any actual crimes, but increasingly they are being beaten, raped, imprisoned and killed," Haas said. "We have to wake-up and take the blinders off, as this is a family issue and it demands a family response in the way our Father dictated we do so — pray."

Haas noted the recent report of two Egyptian Christians being murdered on August 14 in the village of El-Koshesh, and over 1,000 Christians being rounded-up by the police, interrogated via torture sessions to extract false confessions, as well as the regular closing of churches by the governments of Laos and Vietnam where leaders are sent to prison for "re-education" purposes.

"In Pakistan, the nation's civil legal system is being replaced with Islamic law, while blasphemy laws make it virtually impossible for Christ-followers and other non-Muslims to defend themselves against charges of blasphemy, a charge that requires the death penalty."

"The situation in southern Sudan is as bad as human history has ever witnessed," says Haas. "Leading relief and development organizations assert that 2.5 million persons face death by starvation as the radical Islamic government of Khartoum continues their barbaric campaign of death and slaughter against the largely Christian south."

Since 1983 1 1/2 million persons have been killed and five million displaced, many of whom are Christians. "We cannot sit idly by waiting for some kind of government response," asserted Haas.

News Digest

Barbie's bad hair day

RED DEER, Alta. (AP) — A balding Barbie is at the centre of a $300,000 lawsuit in the U.S., in which an Alberta collector says the 1960s-era fashion doll she bought over the Internet arrived with chunks of its hair missing.

Janice Amundson — a Barbie collector from Red Deer, Alta., who owns more than 300 of the dolls — is suing Lorri Maddox, a Maryland woman who sold her the rare doll. Maddox says Amundson tampered with the Barbie by trying to dye its hair. Amundson, who also collects Smurfs, refused to comment.

Profitable elevator ride

TORONTO — A 74-year-old Toronto man who was stuck in an elevator for barely 20 minutes will be getting a payoff for his trauma. A jury has awarded him $75,337 for trauma and nervous shock.

Alex Bereznick has been diagnosed as suffering from post-traumatic stress disorder, panic attacks and a sleep disorder as a result of the July 1994 incident. He was taking an elevator from his lawyer's office when it stopped and the lights went out. There was no illuminated emergency button, and Bereznick could not see a phone in the darkness. He was freed after a man heard him yelling and pushed a button outside the elevator to reactivate it.

Since the incident, he has sought psychiatric treatment to overcome anxiety triggered by using elevators.

While the damage award is high by Canadian standards, Bereznick may not end up with that much money. The building and elevator company connected with the incident are appealing the verdict, the *Toronto Star* reports.

The real 'Jaws'

FLORIDA — Sharks are wimps compared with the once-formidable jaw-power of the T-Rex. Scientists at Florida Gulf State University calculate that the jaws of Tyrannosaurus rex generated 10 times the force of an alligator and 100 times that of a three-metre shark. The giant lizard could have torn a family car to shreds, reports the *Sunday Times of London*.